OTIUM NORVICENSE

PARS TERTIA

NOTES ON SELECT PASSAGES

OF THE

GREEK TESTAMENT

CHIEFLY WITH REFERENCE TO RECENT ENGLISH VERSIONS

BY

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PREFACE.

THE following pages, from the desultory and fragmentary character of their contents, have no claim to be considered as anything more than the Author's contribution to the common stock of materials for the right understanding of that part of the Word of God to which they relate. Ὃ ἔσχεν, ἐποίησεν. The study of the original text has lately received a notable impulse from the publication of the Revised New Testament, as well as from the intelligent interest taken therein by all classes of the Anglo-Christian body, and the criticism which it has received at the hands of a number of more or less competent judges. In the three or four months which have elapsed since the memorable 17 May 1881, much has been written in approval or depreciation of the general style of the Revised version, and its treatment of particular passages; and it cannot yet be affirmed that a sound public opinion has been pronounced for or against its adaptation to the purposes of private study; still less its adoption as a substitute for the venerable translation now "appointed to be read in Churches." Speaking for himself, as an original member of the O. T. Revision Company, the present Writer would say that nothing short of this latter consummation, as the ultimate, however distant, end of his labours, entered into his view, in agreeing to bear his humble part in the prosecution of so arduous an undertaking. A new version of the Bible for the use of students who could follow the original tongues, might safely be left to the ordinary purveyors of sacred literature, and to private speculation. The solemn acceptance of the completed work by the English-speaking portion of the Church of Christ, its authorized introduction into

the reading-desk and pulpit, its ascendancy in our schools, families, and closets, is the sole worthy aim, the *dignus vindice nodus*, which should gather so large an assembly of scholars and divines, for ten or fifteen years at stated intervals, round the table of the Jerusalem Chamber, to compare together the results of so many hours of laborious investigation, conducted in their respective studies at home.

Whether the departure from precedent in the issue of a portion of the Revised version as soon as completed, without waiting till the HOLY BIBLE in its integrity, "the Law, the Prophets and the Psalms," together with their counterparts in the teachings of Christ and his Apostles, could be presented to a Church built upon the foundation of both, was a judicious step, may admit of a doubt. One consequence of it, which might have been anticipated, has taken place; namely, that it has drawn down upon the devoted heads of the first adventurers a hail of criticism, some part of which might have been diverted to that other band of heroes which has yet to stand on its defence. When the time comes for the O. T. Company to bespeak a share of the public attention, it is to be feared that its utterances will fall somewhat flat upon the exhausted energies of reviewers and correspondents. On the other hand it may be taken as an undoubted gain, that by this mode of publication an experiment has been made, the results of which may furnish useful suggestions for the future conduct of the undertaking. The *pulse* of the patient has been felt; and the doctors will do well to make a note of it. From the nature of the reception accorded to the Revised N. T. two important facts may be considered as placed beyond all reasonable doubt: *first*, that public opinion has declared itself unmistakably in favour of REVISION; a question on which, before the inception of the work, learned men, including, perhaps, some of the Revisers themselves, were not agreed; and *secondly*, that the same public opinion which sanctions the undertaking, and does not question the competence of those who have been entrusted with it, reserves to itself the right of the freest discussion of the manner in which it has been executed. This right it has not scrupled to exercise on that portion of the work which has been

submitted to it; and the result is, underlying a strong feeling of appreciation of the sterling merits of the Revision, equally strong marks of dissatisfaction with certain unlooked-for, and (it might be thought) uncalled-for innovations, both in the general principles of translation adopted by the Revisers, and in their handling of particular (so to speak) *crucial* passages. The latter class of objections cannot here be discussed; as to the former, it is alleged that in construing the leading "Rule" prescribed to them by the Committee of Convocation — "To introduce as few alterations as possible into the text of the A. V. consistently with FAITHFULNESS"—the Revisers have understood by this word, not (as was evidently intended) faithfulness to the sense and spirit of the original, but to its grammatical and etymological proprieties; the effect of which has been, not only to introduce needless and finical changes[1], which jar upon the ear, but also to throw over the general style an air of pedantry and punctiliousness, which cannot but be distasteful to the reader who has been "nourished up" in the plain, homely, and idiomatic English of the men of 1611.—*Non nostrum est tantas componere lites;* but that they will be *composed*, and that the final result will be, in conjunction with the revised Hebrew Scriptures, a work worthy to take its place as the English Bible of the future, we have no doubt. That the N. T. Company are not inaccessible to suggestions from without, the Author is personally able to avouch, having had occasion to bring under their notice two papers, on "Conversion" (Matt. xiii. 15) and on "The first recorded utterance of Jesus Christ" (Luke ii. 49), which materially influenced the final revision of those two passages. A third paper, on Acts xx. 24, in defence of the *Textus receptus* against the mutilation (as he conceives) proposed to be inflicted upon it, was not so fortunate.

And this leads him to say a word upon the subject of the reformed *Greek text* adopted by the Revisers in deference to what are generally conceded to be the oldest MSS. extant, which were not accessible to the

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[1] As an instance, take the exclusion of "the *uttermost* farthing" in favour of "the *last* farthing," than which no single verbal alteration has met with such general reprobation.

Translators of 1611. That these "ancient authorities" are deserving of the greatest respect, cannot and need not be denied. Still, as all MSS. are liable to be affected by the errors, and, occasionally, the caprices of their transcribers, the interests of truth require that even the oldest and best of them should be continually checked by a reference to the other great branch of the critical art, the *internal evidence* of the good sense and propriety of the passage itself. This is a far more delicate criterion than the former, and requires a longer apprenticeship to attain to eminence in the application of it; for which very reason, perhaps, it has not received its due share of attention. With every respect for great names and well-earned reputations, we cannot ignore the fact, that our foremost biblical critics are *not* the men whom, from their distinguished attainments in philological studies, or their successful exercise of the critical faculty on works of less transcendent difficulty and importance, we should, *a priori*, have thought most fitted for the task. Such qualifications can only be developed by early training, and a life-long study of the grand monuments of ancient learning, which (we devoutly believe) have been providentially preserved to us for this, among other reasons, that by the light reflected from the pages of the poets, historians, and philosophers of a bygone race and religion, we might be better able to interpret the records of our own imperishable faith. In making these remarks, it is not by any means the wish of the Writer, that documentary proofs should have one grain less than their due weight in the constitution of the sacred text; but only that considerations of internal evidence should have FAIR PLAY; and whenever the preponderance of the former inclines to what is absurd in sense or impossible in construction, that *then* the latter should be allowed to turn the scale. The former may not inaptly be compared to the *direct* proofs of guilt in criminal jurisprudence; while the latter partake more of the nature of what is called *circumstantial* evidence. The analogy holds good also in regard to the *cogency* of either description of proof, lawyers invariably insisting, in favour of the latter, on the point of its being comparatively exempt from the danger of error or falsification, to which the testimony of alleged eye-witnesses must always be subject.

The foregoing remarks may suffice as an apology for the greater part of the present work, which is taken up with a comparison of the venerable A. V. with its more modern competitors. For the remainder, which is of a more miscellaneous character, the Author's excuse must be that the study of the Greek language and literature, especially in connexion with the interpretation of the Holy Scriptures of the Old and New Testaments, has been not so much the *pursuit* as the *passion* of a life protracted far beyond the ordinary limits. In particular, in the illustration of the phraseology of the writers of the Greek Testament from classical sources he has found a never-failing fund of delightful occupation, a small portion of the fruits of which, in the hope of meeting with a few readers like-minded with himself, he has included in the following pages. This was a favourite exercise of the biblical scholars of the eighteenth century, but has lately fallen into unmerited neglect. Indeed, after the researches of L. Bos (1700), Hombergk (1712), Heupelius (1716), Elsner (1720), Alberti (1725), Ottius (from Josephus, 1741), Raphelius (from Xenophon, Polybius, Arrian, and Herodotus, 1747), Ger. Horreus (1749), Palairet (1752), Kypke (1755), Munthe (from Diodorus Siculus, 1755), Krebs (from Josephus, 1755), Koehler (1765), Loesner (from Philo Judaeus, 1777); and especially after the immense collection (partly borrowed, but to a great extent original) of J. J. WETSTEIN (1751), it might be thought that little remained to be gleaned in regard to a comparison of the style of the writers of the Greek Testament with that of classical authors. Still a *spicilegium* there is, as will appear from a cursory glance at the following pages; in which most of the quotations from the Greek classics (unless expressly assigned to Wetstein and others) are due to the Author's own reading of the last three or four years[1], and

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[1] This has embraced the *whole* of the following: Diodorus Siculus, Dionysius Hal. Antiq. Rom., Stobaei Florilegium ed. Gaisford, Alciphron, Achilles Tatius, Antoninus Liberalis, Andocides, Babrii Fabulae, Charito Aphrodisiensis, Philostrati Heroica and Imagines; also parts of Herodotus (VIII), Thucydides (VII, VIII), Lucian (Tom. I, II, III, V, VIII, IX, ed. Bipont.), Plutarchi Vitae (Vol. I, pp. 1–312, Vol. II, pp. 1–393, Vol. III, pp. 1–178, ed. Schaefer.), Diogenes Laert. Lib. I—VI, Pausaniae Corinth., Messen., Lacon.

are now for the first time (as far as he is aware) applied to the elucidation
of the sacred text.   Being extracted in full, carefully printed, with occa-
sional assistance to the better understanding of them, it is hoped that they
will afford no little gratification to the reader, who, in his riper years, has
retained, or desires to recover, the fruits of his early culture at school and
college.

NORWICH, *September* 14, 1881.

NOTES ON SELECT PASSAGES

GREEK TESTAMENT.

ST. MATTHEW.

Chap. I. v. 21: αὐτὸς γὰρ σώσει. A. V. "For he shall save." The Revised Version, 1881 [R. V.] renders: "For it is he that shall save." But this would seem to require αὐτὸς γάρ ἐστιν ὁ μέλλων σώζειν. Compare Matt. xi. 14: αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. Luke xxiv. 21: ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. The proposed correction takes for granted that there would be a Saviour, which the Greek does not.

II. 4: ἐπυνθάνετο παρ᾽ αὐτῶν. A. V. "He demanded of them." We accept the R. V. "he enquired of them;" though Mr. Davies has shown (*Bible English*, p. 121) that there was not, in old English, that *peremptoriness* in the use of the word "demand," which is now conveyed by it. So in Luke iii. 14, the soldiers "demanded of him, saying, What shall we do?" where the Greek is simply ἐπηρώτων. And in the Office for Baptism, the priest says, "I demand therefore, Dost thou in the name of this child" &c.

With the incident related by St. Matthew it is interesting to compare Dion. Hal. Ant. IV. 59: συγκαλέσας δὲ (Tarquinius) τοὺς ἐπιχωρίους μάντεις, ἐπυνθάνετο παρ᾽ αὐτῶν, τί βούλεται σημαίνειν τὸ τέρας;

V. 22: "But whosoever shall say, Thou fool (μωρέ), shall be in danger of hell fire (εἰς τὴν γέενναν τοῦ πυρός)." "It may be interesting," says Dean Stanley [1], "for those who can follow the original, to know that it is not, as is often supposed, a Greek word, nor does it, perhaps, mean *fool*. It is a Hebrew or Syriac word, *moreh*, like the other word *raca*; and though it, probably,

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[1] *The Christian Rule of Speech.* A Sermon preached in Westminster Abbey, July 4, 1869.

gains an additional strength of meaning from its likeness to the Greek word
morè, fool, its own proper signification is *rebel* or *heretic,* one who wilfully
breaks the laws of his church or country, one who would presume to teach
his own teachers. It is the same word which Moses (Num. xx. 10) uses to
the Israelites: 'How now, ye *rebels?*' It was, according to the Jewish
tradition, for using this offensive word to God's people, that he was forbidden
to enter the promised land."

If, as is here strangely asserted, μωρέ is not a Greek word, then *of course,*
not *perhaps,* it does not mean *fool;* nor, if a Hebrew or Syriac word, can it
possibly derive any additional strength from its accidental resemblance to the
Greek word. Moreover, Hebrew and Syriac being different languages[1], or
agreeing only in particular instances (of which the present is *not* one), it is not
enough to describe it as a Hebrew OR Syriac word, but it should be distinctly
stated for which of the two languages the claim is preferred.

(1) There is a Syriac word *morè* (ܡܳܪܶܐ), and a very common one, as
common as κύριος in Greek, or *dominus* in Latin, for which words it is the
equivalent, as the emphatic form ܡܳܪܝܳܐ is for ὁ Κύριος, or *Dominus.* But this
honourable title can have no place in our Lord's denunciation; and, in fact,
no other objector to the common interpretation ever suggested that μωρέ is a
Syriac word, but always a Hebrew one.

(2) There is a Hebrew word *moreh* (מֹרֶה) which means *contumax, rebellis,*
as in the passage from Numbers, and many others. But if μωρέ were intended
to represent this, it would enjoy the distinction of being the *only* pure Hebrew
word in the Greek Testament (ἀλληλουΐα, ἀμήν, and σαβαώθ, as being taken
from the LXX, belong to a different class), all other foreign words being in-
disputably Aramaic, as *raca, talitha kumi*[2], *maran atha* &c., which, as might
have been expected, are retained by the authors of the Syriac versions without

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[1] Any one may convince himself of this by
turning to Gen. xxxi. 47: "And Laban [the
Syrian] called it Jegar-sahadutha (ܢܓܪ
ܣܗܕܘܬܐ, *The heap of witness*), but Jacob [the
Hebrew] called it Gal-eed (גַּלְעֵד, *The heap of
witness*).

[2] Although *talitha* (ܛܠܝܬܐ) is the ordinary
Syriac word for "damsel," and is so interpreted
by St. Mark (ὅ ἐστι μεθερμηνευόμενον, τὸ κορά-
σιον), a writer in the "Sunday at Home" for
March 1881, having met with the poetical word
טָלֶה, "a lamb," in Isai. lxv. 25, not content with
suggesting that there may be an etymological
connection between the two, actually translates
our Lord's words, "My lamb—my pet lamb—
arise!" Truly, "A little learning is a danger-
ous thing."

alteration. Not so μωρέ, for which both the Peschito and Philoxenian versions have *lelo* (ܠܠܐ), which is also put for μωρός in Matt. vii. 26 (Philox.), and Deut. xxxii. 6, Psal. xciii. 8, and Jerem. v. 21 (all in the Syro-hexaplar version)—a plain proof that these learned Syrians took it for an exotic, and not, like ῥακά, a native word.

As there is no reason for disturbing the A. V. in regard to this word *fool,* so neither can we accept the same learned Writer's suggestion as to the remaining part of the sentence—the penalty assigned to the person committing this offence. The use of this term, he says, " deserves as much shame and reproach as belongs to those whose carcases were thrown out into the Valley of Hinnom—Gehenna, as it was called—where they were burnt up in the fires which consumed all the offal of the city. This is the meaning of the words, which we translate in this place *hell fire*. It is the fire, the funeral pile, the burning furnaces of that dark valley, the Smithfield (?), the slaughter-house, the draught-house of Jerusalem." The pollution of the Valley of Hinnom, the scene of the horrid rites of Moloch, by Josiah, as related in 2 Kings xxiii. 10, 13, 14, and its subsequent appropriation to the most ignominious purposes, may be accepted as historical facts; though the additional circumstance of " burning furnaces," perpetually maintained for the consumption of the bodies of criminals, carcases of animals, and other *ejecta* of a great city, does not appear to rest on sufficient evidence, but was probably invented *after* the application of the name of this valley to denote *the place of eternal torment*. At all events it is in the latter sense, and in that alone, that the word *Gehenna* is used by our Lord. Indeed, the *applied* sense being once established in the religious nomenclature of the Jews, it is very improbable that the valley itself should continue to be called by the same name, נֵּהִנָּם, γέεννα ; nor can any instance be produced of either of these words being so used.

The unusual construction ἔνοχος εἰς τὴν γ. has been variously explained : e.g. by supposing an ellipsis of βληθῆναι (Homberg, Kuinoel) or, according to modern phraseology, a *pregnant construction* for ἔνοχος ὥστε βληθῆναι εἰς τὴν γ. (Alford) ; or by taking εἰς in the sense of ἕως εἰς, *usque ad* (C. F. A. Fritzsche). But since εἰς is perpetually interchanged with ἐν [1], there seems no objection

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[1] Compare v. 35: (μὴ ὀμόσαι) ἐν τῇ γῇ . . . μήτε εἰς Ἰεροσόλυμα : where some would render "toward Jerusalem," referring to 1 Kings viii.   30. Dan. vi. 10. But in those places the person praying is in a foreign land.

to take it so here, and then we may compare such examples as Andocid. π. μ.
79 : εἰ δὲ μή, ἔνοχον εἶναι τὸν παραβαίνοντα ταῦτα ἐν τοῖς αὐτοῖς, ἐν οἷσπερ οἱ ἐξ
Ἀρείου πάγου φεύγοντες.

VI. 27 : "Which of you by taking thought can add unto his ἡλικία one
———— ?" The word ἡλικία is ambiguous, signifying either *age* or *stature*; in
classical Greek more frequently *age*, in biblical *stature*. We therefore wait for
the concluding word to clear up the doubt. Shall it be a measure of *time*, as
year (Isai. xxxviii. 5 : προστίθημι πρὸς τὸν χρόνον σου δεκάπεντε ἔτη) or of
length? The answer is conclusive : ΠΗΧΥΝ μίαν. Πῆχυς is not only *a*
measure of length, but that by which a man's *stature* was properly measured.
Euthymius on this place remarks : καὶ μὴν οὐδὲ σπιθαμήν (half a cubit), οὐδὲ
δάκτυλον (a 24th part) : λοιπὸν οὖν πῆχυν εἶπε, διότι κυρίως μέτρον τῶν ἡλικιῶν
ὁ πῆχύς ἐστι[1]. Thus a short man is τρίπηχυς, a tall man τετράπηχυς (as
Aristoph. Vesp. 553 : ἄνδρες μεγάλοι καὶ τετραπήχεις. Philostr. Imag. I. 25 :
καὶ καλούς, καὶ τετραπήχεις ἐκ μικρῶν). We read in the Martyrdom of St.
Eusignius (Montfaucon, *Pal. Gr.* p. 27) : ἀποδύσαντες οὖν αὐτὸν οἱ στρατιῶται
εἰσήγαγον· καὶ ἰδοὺ ἦν ὁ ἀνὴρ τριῶν ἥμισυ πηχῶν (a medium height). Above
four cubits the stature became gigantic, as Diodorus Siculus (I. 55) says of the
statue of Sesostris, τῷ μεγέθει τέτταρσι παλαισταῖς μείζονα τῶν τεττάρων πηχῶν,
adding, ἥλικος (*qua statura*) ὢν καὶ αὐτὸς ἐτύγχανεν (4⅔ cubits)[2]; and Plutarch
(Vit. Alex. 60) of Porus, τὸν Πῶρον ὑπεραίροντα τεσσάρων πηχῶν σπιθαμῇ τὸ
μῆκος (4½ cubits). Of scriptural examples we have 1 Chron. xi. 23 an
Egyptian, ἄνδρα ὁρατὸν πεντάπηχυν, slain by Benaiah ; and Goliath of Gath,
1 Sam. xvii. 4, whose height was ἐξ πήχεων καὶ σπιθαμῆς. To which may be
added the bedstead of Og (Deut. iii. 11), "nine cubits was the length thereof,
and four cubits the breadth of it, after the cubit of a man ;" and Nebuchad-
nezzar's image of gold (Dan. iii. 1) "whose height was threescore cubits, and
the breadth thereof six cubits."

The other interpretation, *age*, would, probably, never have been thought of,

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[1] Cf. Aristot. Metaph. 9 (p. 183 Bekker) :
ὥσπερ ἂν εἰ ἄλλου ἡμᾶς μετροῦντος ἐγνωρίσαμεν
πηλίκοι ἐσμὲν τῷ τὸν πῆχυν ἐπὶ τοσοῦτον ἡμῖν
ἐπιβάλλειν.

[2] Herodotus (II. 106) says of the same statue,

in his peculiar manner, μέγαθος πέμπτης σπιθαμῆς
(4½ cubits) ; and Eusebius (from Manetho) πηχῶν
δ̄ παλαιστῶν γ̄ δακτύλων β̄ (4$\frac{7}{12}$ cubits). But
such precision in the measurement of stature is
of very rare occurrence.

had it not been for the place in Psal. xxxix. 5 (where Symmachus inserts ὡς before παλαιστάς, and so both our English versions); which does not at all defend the present text: first, because in the Psalm there is no ambiguous word to be guarded against; and, secondly, because we are not required, as here, to solve the curious problem: "Find the sum of so many years + one cubit."

XIII. 12 : δοθήσεται καὶ περισσευθήσεται. A. V. "To him shall be given, and he shall have more abundance (R. V. have abundance)." But περισσευθήσεται, like δοθήσεται, is *impersonal*, and may be resolved into περισσῶς δοθήσεται, "and given in abundance." Compare John x. 10 (R. V.): "I am come that they may have life, and have it in abundance (ἵνα ζωὴν ἔχωσιν, καὶ περισσὸν ἔχωσιν)."

XIII. 15 : καὶ ἐπιστρέψωσι. A. V. "And should be converted." R. V. "And should turn again." In the LXX, wherever we find ἐπιστρέψαι in an intransitive sense, the A. V. is "turn," "return," or "turn again," with the single exception of the place here quoted by our Lord (Isai. vi. 10), where we read, "and convert." Any one of these is to be preferred to that which the Translators of the N. T. have three times, in quoting the words of Isaiah, substituted for it, "and be converted," an expression not in harmony with the voluntary acts of seeing, hearing, and understanding, with which it is joined, and which, moreover, from its being popularly used in the present day in a different sense, is liable to misconstruction[1]. The same objection does not apply to the intransitive form "to convert," as used by A. V. in Isai. vi. 10, and elsewhere by the older translators. Thus Coverdale, 2 Kings xxiii. 25 : "Which so *converted* unto the Lord with all his heart;" and Nehem. ix. 29 : "So they *converted*, and cried unto thee;" and Cranmer, Acts iii. 19 : "Repent and *convert.*" See other examples in Davies, *Bible English*, p. 70. If this

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[1] A notable instance of such misconstruction is Matt. xviii. 3 : "Except ye be converted," &c., where it is impossible to believe that our Translators would have employed this term, if they had supposed that it would ever be understood (as it is now universally understood by common readers) of the general "conversion" of a sinner, and not of a specific change in the temper and disposition of those to whom it was addressed: "Except ye *turn*, and become as little children," &c.

term, now obsolete, had been adopted in all places instead of the other, the question so often asked among a certain class of religious persons would no longer have been, " *Are* you converted ? " but " *Have* you converted ? "

XIII. 54: εἰς τὴν πατρίδα ἑαυτοῦ, "into his own country." The word "country" carries with it to the English reader the idea of a man's *native land*, instead of his *native place* or *town*, which is the proper meaning of the Greek word, both in the N. T. and in profane authors. From the latter we may instance Stob. Flor. T. XLIV. 2 (from the laws of Zaleucus): πόλιν δὲ φιλαι-τέραν μηδεὶς ἄλλην ποιείσθω τῆς αὑτοῦ πατρίδος. Appian. VI. 38: ἐς πόλιν ἣν ἀπὸ τῆς 'Ιταλίας 'Ιταλικὴν (Italica in Spain) ἐκάλεσε (Scipio), καὶ πατρίς ἐστι Τραϊανοῦ τε καὶ 'Αδριανοῦ. Ach. Tat. I. 3: ἐμοὶ Φοινίκη γένος, Τύρος ἡ πατρίς. "Into their own country" is the rendering of εἰς τὴν χώραν αὐτῶν, Ch. ii. 12.

XIV. 6: ὠρχήσατο . . . ἐν τῷ μέσῳ. A. V. "before them." R. V. "in the midst." 'Εν τῷ μέσῳ is *in publico, coram omnibus*, as in the well-known phrases ἐν μέσῳ στρέφεσθαι, εἰς μέσον προελθεῖν, &c. With the present example I compare Lucian. De Morte Peregr. 8: τί γὰρ ἄλλο, ἔφη, ὦ ἄνδρες, χρὴ ποιεῖν . . . ὁρῶντας ἄνδρας γέροντας, δοξαρίου καταπτύστου ἕνεκα, μονονουχὶ κυβιστῶντας ἐν τῷ μέσῳ (dancing on their heads in public).

XIV. 8: προβιβασθεῖσα ὑπὸ τῆς μητρός. A. V. "Being before instructed of her mother." R. V. "Being put forward by her mother." This latter is objectionable, because the damsel, even if she had retired from the banquet, must have *come forward* of her own accord to signify her choice of a gift. Other proposed renderings are "set on," "urged on," &c. But when we consider that προβιβάζειν is used by the LXX in a very similar manner (e. g. Deut. vi. 7: προβιβάσεις αὐτὰ τοῖς υἱοῖς σου) we shall see no reason for departing from the Vulgate *praemonita*, from which the A. V. is taken. But instead of "before instructed" perhaps "instructed" would be sufficient, the instruction necessarily preceding the action. Compare Ach. Tat. VII. 1: ἔμελλε δ' ἐκεῖνος, ὑπὸ τοῦ Θερσάνδρου δεδιδαγμένος, κ.τ.έ. In Acts xix. 33: ἐκ δὲ τοῦ ὄχλου προεβίβασαν 'Αλέξανδρον, "They brought Alexander out of the

multitude," the Revisers have given as an alternative version, "Some of the multitude *instructed* Alexander."

XVI. 5 : καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν. A. V. "And when his disciples were come to the other side, they had forgotten to take bread." R. V. "And the disciples came to the other side, and forgot to take bread." But the omission having taken place before they set out on their voyage, though not discovered till they were come to the other side, the A. V. has rightly used the *plusquam perfectum*, "they had forgotten," *per breviloquentiam* for "they found that they had forgotten." So the best expositors, both ancient and modern ; as Beza, "viderunt se oblitos fuisse ; " Bois, "senserunt se oblitos fuisse ; " Fritzsche, "Audire tibi videaris ipsos admirantes, *Non cibos nobiscum tulimus.*" Again in v. 7, the A. V. "Saying, *It is* because we have taken no bread," is, for the English reader, a more correct version of the Greek, λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν, than the R. V. "Saying, We took no bread."

XVI. 12 : τῇ τρίτῃ ἡμέρᾳ. The phrases used in the N. T. to indicate the day of our Saviour's resurrection in respect to that of his crucifixion are *three*. 1. τῇ τρίτῃ ἡμέρᾳ. 2. μετὰ τρεῖς ἡμέρας. 3. Once (Matt. xii. 40) it is intimated that he should be in the grave τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

1. The first of these is by far the most common, being found eight times in the Gospels, and once (1 Cor. xv. 4) in St. Paul. It has long been taken as certain and indisputable that the interval between the days on which the Church has from the beginning commemorated these two events is that indicated by τῇ τρίτῃ ἡμέρᾳ, of which phrase the others are merely variations. But as it has been lately questioned, "whether there are not grounds for doubting the correctness of the common opinion[1]," it may be as well to show,

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[1] Westcott, *Introduction to the Study of the Gospels*, p. 322 (3rd ed.). In a note at p. 323 the author, after enumerating the phrases above named and one or two others, remarks : "It will scarcely be denied that the obvious meaning of these phrases favours the longer interval which follows from the strict interpretation of Matt. xii. 40." *Obvious*, that is, to an English reader, who is not familiar with other ways of reckoning besides his own. To a scholar, as to a native Hebrew or Greek, the obvious meaning not only *favours* the shorter interval, but *makes any other impossible*.

by examples both from sacred and profane authors, that when a speaker uses the phrase τῇ τρίτῃ ἡμέρᾳ, or only τῇ τρίτῃ, he invariably means *the next day but one*, and not *the next day but two*. If there were the smallest ambiguity in the use of the phrase, if it could possibly indicate *either* of the two days, as the occasion might require, then the familiar use of it must be given up altogether; I could not ask my friend to dine with me τῇ τρίτῃ, unless we both perfectly understood what day was intended.

"To-day, to-morrow, the day after to-morrow." In Greek, σήμερον, αὔριον, τῇ τρίτῃ. Examples: Luke xiii. 32: ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. (In the next verse for τῇ τρίτῃ, *the third day*, is substituted τῇ ἐχομένῃ, *the next day*.) Acts xxvii. 18, 19: τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. Exod. xix. 10, 11: ἅγνισον αὐτοὺς σήμερον καὶ αὔριον . . . καὶ ἔστωσαν ἕτοιμοι εἰς τὴν ἡμέραν τὴν τρίτην. I Sam. xx. 12: מָחָר הַשְּׁלִשִׁית, for which LXX have only τρισσῶς (omitting מָחָר altogether), but in the Hexapla after τρισσῶς there is an insertion: αὔριον καὶ εἰς τρίτην. Epict. Arr. IV. 10: ὅτι αὔριον ἢ εἰς τὴν τρίτην δεῖ ἢ αὐτὸν ἀποθανεῖν ἢ ἐκεῖνον. Plut. Vit. Phoc. XXII: "When many rushed to the βῆμα, crying out that the report was true, and that Alexander was dead, οὐκοῦν, εἶπεν, εἰ σήμερον τέθνηκε, καὶ αὔριον ἔσται καὶ εἰς τρίτην τεθνηκώς, so that we need not be in a hurry." Id. Vit. Lys. X: τῇ δ' ὑστεραίᾳ πάλιν ἐγίνοντο ταῦτα, καὶ τῇ τρίτῃ μέχρι τετάρτης. Xenoph. Cyrop. VIII. 7, 5: ὡς δὲ καὶ τῇ ὑστεραίᾳ συνέβαινεν αὐτῷ ταῦτα, καὶ τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας κ.τ.ἑ. Aristoph. Pax, 894: ἔπειτ' ἀγῶνα δ' εὐθὺς ἐξέσται ποιεῖν | ταύτην (*Pacem*) ἄγουσιν αὔριον καλὸν πάνυ . . . τρίτῃ δὲ μετὰ ταῦθ' ἱπποδρομίαν ἄξετε. Antiph. Περὶ τοῦ Χορευτοῦ, p. 145, 19: οὗτοι γὰρ τῇ μὲν πρώτῃ ἡμέρᾳ ᾗ ἀπέθανεν ὁ παῖς, καὶ τῇ ὑστεραίᾳ ᾗ προέκειτο, οὐδ' αὐτοὶ ἠξίουν αἰτιᾶσθαι ἐμέ . . . τῇ δὲ τρίτῃ ἡμέρᾳ ᾗ ἐξεφέρετο ὁ παῖς κ.τ.ἑ. (There was a law of Solon ἐκφέρειν τὸν ἀποθανόντα τῇ ὑστεραίᾳ ᾗ ἂν προθῶνται.) We may add the express testimony of Porphyrius (Quaest. Hom. 14) quoted by Wetstein on Matt. xii. 40: καὶ γὰρ ὁ ληγούσης ἡμέρας ἐπιδημήσας, καὶ τῆς τρίτης ἕωθεν ἐξιών, τῇ τρίτῃ ἀποδημεῖν λέγεται, καίτοι μίαν τὴν μέσην ὅλην ἐτέλεσεν.

As might be expected, the same rule was observed in reckoning backward: "To-day, yesterday, *the day before yesterday* (τῇ τρίτῃ)." Thus Xenoph. Cyrop. VI. 8, 11: καὶ ἐχθὲς δὲ καὶ τρίτην ἡμέραν τὸ αὐτὸ τοῦτο ἔπραττον. Antiphon in Lex. Reg. ἐχθὲς μετὰ πέντ' ἔπινον, ἡμέραν τρίτην μεθ' ἑπτά. Lucian.

Hale. 3 : ἑώρακας, Χαιρεφῶν, τρίτην ἡμέραν (*nudius tertius*) ὅσος ἦν ὁ χειμών ;
To this agrees the Hebrew idiom שִׁלְשׁוֹם כִּתְמוֹל, ὡσεὶ χθὲς καὶ τρίτην ἡμέραν (Gen. xxxi. 2. Exod. v. 7).

2. The phrase μετὰ τρεῖς ἡμέρας is only another form for τῇ τρίτῃ ἡμέρᾳ, with which it is interchanged Mark viii. 31. Matt. xxvii. 63, 64. So Gen. xlii. 17, 18, Joseph "put his brethren into ward ἡμέρας τρεῖς, and he said unto them τῇ ἡμέρᾳ τῇ τρίτῃ." In 2 Chron. x. 5 : πορεύεσθε ἕως τριῶν ἡμερῶν, καὶ ἔρχεσθε πρὸς μέ is otherwise expressed v. 12 : ἐπιστρέψατε πρὸς μὲ τῇ ἡμέρᾳ τῇ τρίτῃ. And lastly, in Hos. vi. 2 : ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἐξαναστησόμεθα, the former note of time cannot mean *after two complete days*, or it would be identical with " on the third day," but must be understood as equivalent to ἐν τῇ ἡμέρᾳ τῇ δευτέρᾳ. So of years : Shalmaneser came up against Samaria and besieged it in the *fourth* year of king Hezekiah, " and *at the end of three years* (ἀπὸ τέλους τριῶν ἐτῶν) they took it, even in the *sixth* year of Hezekiah " (2 Kings xviii. 9, 10).

3. The remaining passage (Matt. xii. 40) will not detain us long. The particular form of speech, *three days and three nights*, there used to express the same interval with the two former, is evidently accommodated to the language of the O. T. narrative of the history of Jonah. Even in that narrative it is not at all certain that the words are to be construed according to the strict literal meaning of them, the *usus loquendi* in all languages admitting of a certain laxity in such cases, which being well understood is not liable to misapprehension. We have a similar case in the book of Esther (iv. 16), who sends word to Mordecai, " Go, gather all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink *three days, night or day ;* I also, and my maidens will fast likewise, and so will I go in unto the king." Yet it is certain that she did not herself fast, according to the strict letter of the prescribed term, *three days, night and day* ; for we read in the next chapter (v. 1) : "Now it came to pass *on the third day* (ἐν τῇ ἡμέρᾳ τῇ τρίτῃ) that Esther put on her royal apparel, and stood in the inner court of the king's house."

XVII. 27 : καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα. " And when thou hast opened his mouth, thou shalt find a piece of money." It would seem impossible to twist these words into any meaning but that which they would

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convey to a child, who might be told to do the same thing at the present day. Yet they have been tampered with even by writers who do not deny the possibility of miracles in general, or of this in particular ; and who would probably repudiate such an interpretation of them as that given by Paulus and others, whose day is long since past : " Postquam piscem hami vinculo libera-veris, staterem eo vendito lucraberis." What else can be the meaning of Canon Farrar's remark (*Life of Christ*, Chap. XXXVIII): " The literal trans-lation of our Lord's words may most certainly be, ' on opening its mouth, thou shalt get, or obtain, a stater ' " ? Yet *finding* and *getting* are not the same thing. I *find* what I sought or looked for, in the present case, a piece of money in a fish's mouth : but if, in the ordinary course of business, I take a fish to market, and sell it for the same sum, I *get*, but I cannot be said, either in Greek or English, to *find* it. That εὑρήσεις is properly used in the former case is evident from the similar incident (except that it was fortuitous, not miraculous) related by Herodotus (III. 42): τὸν δὲ ἰχθῦν τάμνοντες οἱ θεράποντες εὑρίσκουσι ἐν τῇ νηδύϊ αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγῖδα. And it is also true that the same verb is used, by a peculiarity of the Greek language, of *selling* ; but in that case it is not the seller, but the article sold, which *finds* (or, as we should say, *fetches*) the price for which it is sold. Thus Charit. Aphrod. I. 10 : λυσιτελέστερον εἶναι πωλῆσαι τὴν γυναῖκα· τιμὴν γὰρ εὑρήσει διὰ τὸ κάλλος. Theophr. Char. XV. 1 : καὶ πωλῶν τι, μὴ λέγειν τοῖς ὠνουμένοις, πόσου ἂν ἀποδοῖτο, ἀλλ᾽ ἐρωτᾶν, τί εὑρίσκει (What is it worth ?).

XVIII. 25 : μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι. A. V. " But forasmuch as he had not to pay." R. V. " had not *wherewith* to pay." The same phrase recurs Luke vii. 42, where A. V. less correctly : " when they had nothing to pay." In all such cases we may take ἔχω as not differing in sense from δύναμαι, " he was not able to pay." So, without the infinitive, Mark xiv. 8 : ὃ ἔσχεν ἐποίησε, " she hath done what she could." This use of ἔχειν is common in the best authors, but generally in the same connexion of *paying* ; e.g. Plut. Vit. Cat. Maj. XV : (mulctam) ἣν οὐκ ἔχων ἐκεῖνος ἀπολύσασθαι, καὶ κινουνεύων δεθῆναι, μόλις ἐπικλήσει τῶν δημάρχων ἀφείθη. Id. Vit. Pericl. XXII : τὸν μὲν βασιλέα χρήμασιν ἐζημίωσαν, ὧν τὸ πλῆθος οὐκ ἔχων ἐκτῖσαι, μετέστησεν ἑαυτὸν ἐκ Λακεδαίμονος. Lucian. Chronos. 15 : καὶ τὸ ἐνοίκιον, οἵτινες ἂν καὶ τοῦτο ὀφεί-λοντες, καταβαλεῖν μὴ ἔχωσι. Diod. Sic. T. X. p. 145 ed. Bip. (quoted by

Wetstein): ἐνστάντος δὲ τοῦ ὁρισθέντος (χρόνου) καὶ μὴ ἔχων ἀποδοῦναι, πάλιν ἔταξε λ̄ ἡμερῶν προθεσμίαν (where *dele καί*).

XIX. 27: τί ἄρα ἔσται ἡμῖν; In an anonymous version published by G. Morrish, London (no date), these words are rendered: "What then shall happen to us?" But the phrase is classical as well as biblical, to signify, "What reward shall we have?" Wetstein quotes two good examples from Xenophon, Anab. I. 7, 8: ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσι. II. 1, 10: λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. I add 1 Kings (Sam.) xvii. 26: τί ποιηθήσεται τῷ ἀνδρὶ ὃς ἂν πατάξῃ τὸν ἀλλόφυλον ἐκεῖνον, as quoted from memory by St. Chrysost. T. IX, p. 734 D: εἰ δὲ λέγει, τί ἔσται τῷ ἀνελόντι τὸν ἀλλόφυλον τοῦτον; οὐ μισθὸν ἀπαιτῶν ἔλεγεν κ.τ.έ.

XXI. 13: σπήλαιον λῃστῶν, "a den (or cave) of robbers." The phrase is taken from Jerem. xi. 7: μὴ σπήλαιον λῃστῶν ὁ οἶκός μου . . ἐνώπιον ὑμῶν; The propriety of the comparison will be better seen, if we take into the account John ii. 14, where besides the moneychangers and sellers of doves are specially mentioned "those that sold oxen and sheep," a characteristic feature of the interior of those spacious caverns in which brigands were wont to house, not themselves only, but the droves of cattle which formed the chief produce of their successful raids. Thus we read in Dion. Hal. Ant. I. 39 that Hercules, when he had slain the robber Cacus, and recovered the stolen cattle from the cave to which they had been driven, ἐπειδὴ κακούργων ὑποδοχαῖς εὔθετον ἑώρα τὸ χωρίον, ἐπικατασκάπτει τῷ κλωπὶ τὸ σπήλαιον (buried the thief in the ruins of his own cave).

XXI. 42: παρὰ κυρίου ἐγένετο αὕτη. Literally: "This was from the Lord." But both here and in Psal. cxviii. 23 the thoroughly English rendering, "This is the Lord's doing," so admirably represents the sense of the Hebrew and Greek originals, that it seems almost an act of sacrilege to disturb it, especially if it should turn out that the O. T. Revisers have abstained from doing so. Still more objectionable is the attempt of Fritzsche, Meyer and others to account for the gender of αὕτη by making its antecedent to be κεφαλή, "This (head of the corner) was from the Lord," when every Hebrew scholar knows that the pronoun זֹאת, αὕτη, though properly feminine, is also used for the neuter

τοῦτο, and ought so to have been translated by the LXX in this and other places: e.g. 1 Sam. iv. 8: οὐαὶ ἡμῖν, ὅτι οὐ γέγονε τοιαύτη (כָּזֹאת) ἐχθὲς καὶ τρίτην. 1 Kings xi. 39: καὶ κακουχήσω τὸ σπέρμα Δαυὶδ διὰ ταύτην (לְמַעַן זֹאת) πλὴν οὐ πάσας τὰς ἡμέρας, where after ταύτην Cod. 247 interpolates τὴν πλάνην.

XXIII. 38: "Your house is left unto you desolate." I would print "Your House" (comparing Isai. lxiv. 11: "Our holy and our beautiful House, where our fathers worshipped"), and in Luke xi. 51: "which perished between the altar and the House." Other explanations of ὁ οἶκος ὑμῶν have been proposed[1], but none so simple, and to Jewish ears so familiar. Theophylact and Euthymius are quoted for this sense, but not St. Chrysostom, although there is no doubt he so understood the words. In his exposition of St. Matthew he rather assumes than declares it; but in another passage (Hom. LXV. on St. John, p. 389 E) he is very clear: "But even thus [after the High Priesthood had been made an affair of purchase] the Spirit was still present. But when they lifted up their hands against the Messiah, then he left them, and transferred himself to the Apostles. And this was indicated by the rending of the veil, and the voice of Christ, which said, 'Behold, your House is left unto you desolate.'" There is, however, no foundation for the gloss which Dean Alford puts upon the phrase, "no more God's, but *your* house." It rather means "the house you are so proud of."

XXIV. 4: μή τις ὑμᾶς πλανήσῃ. A. V. "That no man deceive you." R. V. "That no man lead you astray." Again, John vii. 12: πλανᾷ τὸν ὄχλον, the same versions give respectively, "He deceiveth the people," and "He leadeth the multitude astray." There is really no sound reason for the change, nor have those who introduced it attempted to carry it out uniformly. Thus in 2 Tim. iii. 13 they retain "Deceivers and being deceived." In Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος is still "that deceiver," and in Rev. xii. 9 ὁ πλανῶν τὴν οἰκουμένην ὅλην, "the deceiver of the whole world." The glossaries give Πλανᾷ· ἀπατᾷ. Πλάνος· ἀπατεών.

XXV. 8: αἱ λαμπάδες ἡμῶν σβέννυνται. Here the rendering of R. V. "are

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[1] Alford characteristically: "*Your house*—said primarily of the temple—then of Jerusalem—and then of the whole land in which ye dwell."

going out " is greatly to be preferred to that of A. V. "are gone out." Compare Prov. xxxi. 18: οὐκ ἀποσβέννυται ὅλην τὴν νύκτα ὁ λύχνος αὐτῆς. Charit. Aphrod. I. 1: ὥσπερ τι λύχνου φῶς ἤδη σβεννύμενον ἐπιχυθέντος ἐλαίου πάλιν ἀνέλαμπε.

XXV. 27: καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. "And at my coming I should have received (back) mine own with usury." In Luke xix. 23 for ἐκομισάμην the word is ἔπραξα, "I should have demanded (lit. *exacted*) it." Instead of ἐλθών, in this sense, we should rather have expected ἐπανελθών, especially in St. Luke (compare v. 15: καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν). This objection, however, is not conclusive against the A. V., because we find ἐλθών so used in good writers, as Plut. Vit. Pomp. XLVII: τότε δὲ Καῖσαρ ἐλθὼν ἀπὸ στρατείας ἥψατο πολιτεύματος. Dion. Hal. Ant. VIII. 57: εἰ μὲν εὖ πράξας ὁ Μάρκιος ... ἔλθοι. But it is remarkable that in both Gospels the pronoun ἐγώ is so used as if it were intended to be *emphatic*, as it certainly was understood to be by St. Chrysostom on St. Matthew (T. VII. p. 754 B): αὐτὸς δὲ οὐχ οὕτως· ἀλλὰ ΣΕ ἔδει καταβαλεῖν, φησί, καὶ τὴν ἀπαίτησιν ᾿ΕΜΟΙ ἐπιτρέψαι. If we accept this view of the parable, we must translate: "And I should have gone (to the bank) and received back mine own (or demanded it) with interest." Compare Matt. ii. 8: ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτόν. viii. 7: ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

XXVI. 15: οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. A. V. "And they covenanted with him for (R. V. and they weighed unto him) thirty pieces of silver." Hieron.: *At illi constituerunt ei triginta argenteos.* So both Syriac versions (ܘܩܡ ܠܗ); and this explanation of the phrase, which is that of Theophylact (οἱ δὲ ἔστησαν λ ἀργύρια, ἀντὶ τοῦ συνεφώνησαν, ἀφώρισαν δοῦναι, οὐχ ὡς οἱ πολλοὶ νοοῦσιν, ἀντὶ τοῦ ἐζυγοστάτησαν), Grotius, Bois, Elsner, and others, still finds its advocates in the present day (e. g. Alford (who relies chiefly on the ἐπηγγείλαντο of Mark, and the συνέθεντο of Luke), Fritzsche ("non tam ob locos parallelos Marci et Lucae, quam ob verba τί θέλετέ μοι δοῦναι—αὐτόν; quibus bene respondent, *illi autem triginta siclos se daturos ei polliciti sunt*") and others). But this use of στῆσαι cannot be proved. In Gen. xxiii. 17: ἔστη ὁ ἀγρὸς ... τῷ ᾿Αβραὰμ εἰς κτῆσιν, nothing is said about

the price, and in v. 20, for the very same Hebrew, in the Greek is ἐκυρώθη ὁ ἀγρὸς τῷ Ἀβραάμ, "the field *was made sure* to him," which is a very different thing from agreeing about the price. On the other hand, the biblical use of ἔστησαν ἀντὶ τοῦ ἐζυγοστάτησαν, is undoubted. Besides the place of Zechariah (xi. 12) καὶ ἔστησαν τὸν μισθόν μου λ ἀργυροῦς, "So they weighed for my hire thirty pieces of silver," we have in Jeremiah (xxxii. 9) the identical construction of St. Matthew: καὶ ἔστησα αὐτῷ τὸ ἀργύριον, ἑπτὰ σίκλους καὶ δέκα ἀργυρίου. We find the same construction, only with *telling* instead of *weighing*, in profane authors, as Dion. Hal. Ant. IV. 62: ἐκέλευσεν ἀπαριθμῆσαι τῇ γυναικὶ τὸ χρυσίον ὅσον ᾔτει. And even in the present transaction, we need not suppose that actual scales and weights were introduced, but only that the older form of speech remained in use long after the practice had become obsolete.

XXVI. 50: ἐφ' ὃ πάρει. A. V. "Wherefore art thou come?" R. V. "*Do that for which* [or, *wherefore*, as Acts x. 21] thou art come." So the words are rightly explained by Euthymius: δι' ὃ παραγέγονας· ἤγουν τὸ κατὰ σκοπὸν πρᾶττε, τοῦ προσχήματος ἀφιέμενος. The sentiment is the same as in John xiii. 27, where also the traitor is addressed: ὃ ποιεῖς, ποίησον τάχιον. The phrase ἐφ' ὃ πάρει may be illustrated from Ach. Tat. VIII. 16: ἀγνοοῦσαν τὴν ἀλήθειαν ἐφ' ὃ παρῆν. Lucian. Pseudomant. 53: ἐρωτηθεὶς γὰρ ἐφ' ὅ τι ἧκε, θεραπείαν, ἔφη, αἰτήσων πρὸς ὀδύνην πλευροῦ. Aelian. V. H. VI. 14: καὶ δριμὺ ἐνιδών, τί οὖν οὐ δρᾶτε τοῦτο, εἶπεν, ἐφ' ὃ καὶ ὡρμήσατε;

XXVI. 61: διὰ τριῶν ἡμερῶν. Not "in three days" (ἐν τρισὶν ἡμέραις, Ch. xxvii. 40. John ii. 19); nor "within three days" (A. V. Mark xiv. 58); but "after three days." So Mark ii. 1: δι' ἡμερῶν, "after some days;" Acts xxiv. 17: δι' ἐτῶν πλειόνων, "after many years;" Gal. ii. 1: διὰ δεκατεσσάρων ἐτῶν, "after fourteen years;" Deut. xv. 1: δι' ἑπτὰ ἐτῶν (מִקֵּץ שֶׁבַע־שָׁנִים). Classical usage agrees: e.g. Stob. Flor. T. XLIV. 41: Σαυρομάται διὰ τριῶν ἡμερῶν σιτοῦνται εἰς πλήρωσιν. Aelian. V. H. XIII. 42: οἰκίσαι δὲ Μεσσήνην δι' ἐτῶν τριάκοντα καὶ διακοσίων.

XXVII. 3: ἀπέστρεψε τὰ λ ἀργύρια τοῖς ἀρχιερεῦσι. For ἀπέστρεψε, "he brought back," the uncials BLℵ read ἔστρεψε, which is supposed to be not

different in sense from the other. But this is not so. Examples of ἀπο-στρέφειν, *to bring back*, are very common; as Gen. xliii. 12: τὸ ἀργύριον τὸ ἀποστραφὲν ἐν τοῖς μαρσίπποις ὑμῶν ἀποστρέψατε μεθ᾽ ὑμῶν. Deut. xxii. 1: "If thou seest thy brother's ox . . go astray, ἀποστροφῇ ἀποστρέψεις αὐτὰ τῷ ἀδελφῷ σου." But the simple verb στρέφω has no such meaning; and the only instance referred to by Dean Alford, Isai. xxxviii. 18: ἐγὼ στρέφω (הֵשִׁיב) τὴν σκιάν, "I will cause the shadow to return," is quite different, though even there ἀποστρέφω would be more appropriate, and is so used in the very same verse.

XXVII. 24: ὅτι οὐδὲν ὠφελεῖ, "that he prevailed nothing." John xii. 19: ὅτι οὐκ ὠφελεῖτε οὐδέν, "how ye prevail nothing." This sense of "prevail" for "to be of use" seems to require confirmation. Somewhat similar is 1 Kings xxii. 23: "Thou shalt persuade him, and *prevail* also;" but there the Greek is καίγε δυνήσῃ. In James v. 16 we read: "The prayer of a righteous man *availeth* much;" but there also the word is ἰσχύει, not ὠφελεῖ. There seems to be no reason why we should not keep close to the Greek: "When Pilate saw that he *did no good*;" "Perceive ye how ye *do no good* at all." Compare Job xv. 3: "With speeches wherewith he can do no good" (ἐν λόγοις οἷς οὐδὲν ὄφελος). In classical Greek (e. g. Thucyd. II. 87: τέχνη ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ) the phrase is current, generally of things; of persons, οὐ-δὲν ἀνύει, or οὐδὲν ὀνίνησι is preferably employed. St. Matthew goes on: ἀλλὰ μᾶλλον θόρυβος γίνεται, "but that rather a tumult was made." This is the generally received rendering; for which one might prefer with Fritzsche (since the tumult had already begun) "but that the tumult was increasing," were it not for the absence of the article, which such a construction would seem to require. Thus Thucyd. VII. 25: καὶ τὸν ἐκεῖ πόλεμον μᾶλλον ἐπο-τρύνωσι γίγνεσθαι (should be carried on more vigorously).

XXVII. 28–31. With this *irony* of the Roman soldiery it is interesting to compare a grim jest which was wont to be played off by the Mediterranean pirates, of whose unbounded insolence many anecdotes are recorded by Plutarch in his life of Pompey XXIV. "But the most contemptuous circum-stance of all was, that when they had taken a prisoner, and he cried out that he was a Roman (*Civis Romanus sum*), they pretended to be struck with terror,

smote their thighs, and fell upon their knees (προσέπιπτον αὐτῷ) to ask his pardon ; and that his quality might no more be mistaken, some put *calcei* on his feet, others threw a *toga* around him (οἱ μὲν ὑπέδουν τοῖς καλτίοις αὐτόν, οἱ δὲ τήβενναν περιέβαλλον), the official costume of a Roman citizen. When they had made game of him (κατειρωνευσάμενοι αὐτόν) for some time, they let down a ladder into the sea, and bade his worship go in peace ; and if he refused, they pushed him off the deck, and drowned him."

XXVIII. 3 : ἦν δὲ ἡ ἰδέα αὐτοῦ (A. V. "his countenance." R. V. "his appearance ") ὡς ἀστραπή. There seems no sufficient reason for the change. A man's ἰδέα is his *form* or *aspect*, which, as distinguished from his raiment, is chiefly shewn in his *countenance*. Compare Dan. i. 15 : "And at the end of ten days their countenances (αἱ ἰδέαι αὐτῶν) appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." The classical usage of the word does not differ from the biblical, e. g. Diod. Sic. III. 8 : The Ethiopians ταῖς μὲν χρόαις εἰσὶ μέλανες, ταῖς δὲ ἰδέαις σιμοί (flat-nosed), τοῖς δὲ τριχώμασιν οὖλοι. Plut. Vit. Flamin. I : ἰδέαν μὲν ὁποῖος ἦν πάρεστι θεάσασθαι τοῖς βουλομένοις ἀπὸ τῆς ἐν Ῥώμῃ χαλκῆς εἰκόνος. Philostr. Her. p. 160 ed. Boiss. : ἢ οὐδὲν περὶ τῆς ἰδέας αὐτοῦ ὁ Πρωτεσίλεως ἑρμηνεύει ;

XXVIII. 14 : ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος. "If this come to the governor's ears." R. V. in margin : "Or, *come to a hearing before the governor.*" So Dean Alford : "Not only *come to the ears of the governor*, but, *be borne witness of before the governor*, come before him officially." But this supposed judicial sense of ἀκουσθῇ seems rather to be suggested by the vernacular idiom (according to which we speak of a cause being "ripe for hearing," being "part heard ") than by the usage of the Greek word[1]. Compare John vii. 51. Acts xxv. 22, where it is the *accused* that is heard, not the *cause*. And the usual understanding of the passage is quite unobjectionable : "If this be heard (talked of) before the governor." Compare Mark ii. 1 : "It was noised (ἠκούσθη) that he was in the house."

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[1] In Acts xxv. 21 Paul "appeals to be reserved unto the *hearing* of Augustus," but there the Greek is διάγνωσις (R. V. "decision ").

ST. MARK.

Chap. I. v. 30: κατέκειτο πυρέσσουσα, "lay sick of a fever." Rather, "kept her bed (A. V. Exod. xxi. 18), being sick of a fever." Compare Plut. Vit. Cic. XLIII: (Being summoned to a meeting of the Senate) οὐκ ἦλθεν, ἀλλὰ κατέκειτο, μαλακῶς ἔχειν ἐκ τοῦ κόπου σκηπτόμενος.

II. 23: ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τὰς στάχυας. "They began, as they went, to pluck the ears of corn." R. V. adds in margin: "Gr. *They began to make* their *way plucking.*" The explanation, that the disciples made themselves a road through the corn by plucking the ears, is usually attributed to Meyer, but was long ago noticed and refuted by Rosenmüller, who rightly objects that such a wanton act of mischief would have been unlawful on any day, let alone the Sabbath. It is even as old as Euthymius, who, in his commentary on the parallel place of St. Matthew, says: Ὁ δὲ Μάρκος εἶπεν . . . . ἐπεὶ γὰρ μέσον τῶν σπορίμων διήρχοντο, ἅμα μὲν ἀνέσπων τοὺς στάχυας, ἵνα προβαίνειν ἔχοιεν, ἅμα δὲ ἤσθιον τοὺς ἀνασπωμένους. But though the distinction between ὁδὸν ποιεῖν (= ὁδοποιεῖν) "to make a road," and ὁδὸν ποιεῖσθαι "to make a journey," holds good in classical Greek [1], some latitude must be allowed for the writers of the N. T., whose style was confessedly modified by their familiarity with the Greek version of their Scriptures. Now the usage of the LXX is clearly proved from Jud. xvii. 8: "And he came to mount Ephraim to the house of Micah, *as he journeyed*" (Heb. *in making his way*; LXX: τοῦ ποιῆσαι τὴν ὁδὸν αὐτοῦ).

III. 10: ὥστε ἐπιπίπτειν αὐτῷ. "Insomuch that they pressed upon him." R. V. in margin: "Gr. *fell.*" The examples of ἐπιπίπτειν quoted by Kypke, Elsner, and Wetstein are in favour of the meaning, *to fall upon, attack suddenly, assault,* which is not suitable to this place. A better one from Thucydides

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[1] Kypke (*Observ. Sacr.* T. I, p. 154) to defend ὁδὸν ποιεῖν, *iter facere*, from the charge of being a Latinism, gives four examples from Xenophon, Dion. Hal., Josephus and Dio Cass.; but in all of them it is ποιεῖσθαι, not ποιεῖν. Even in his quotation from Libanius, ὑπὲρ ἀδελφοῦ τὴν ὁδὸν Ὑπερέχιος ἔφη ταυτηνὶ πεποιῆσθαι, where (he says) the use of the passive implies that the active might be so used, πεποιῆσθαι is *not* passive, but middle.

(VII. 84) seems to have been overlooked : ἄθροοι γὰρ ἀναγκαζόμενοι χωρεῖν
ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν.

III. 21 : οἱ παρ' αὐτοῦ. A. V. "his friends. Or, *kinsmen*." Hieron. *sui*.
Theophylact and Euthymius explain οἱ οἰκεῖοι αὐτοῦ, though the former adds :
τυχὸν οἱ ἀπὸ τῆς αὐτῆς πατρίδος, ἢ καὶ οἱ ἀδελφοὶ αὐτοῦ. Οἱ παρά τινος, in
Greek writers, are generally *legati ab aliquo missi*, a sense which does not suit
this place. Of the examples adduced in support of the sense οἱ οἰκεῖοι αὐτοῦ,
many are irrelevant ; but after rejecting these, there still remain several *indu-
bitatae fidei*. (1) Prov. xxxi. 21 : πάντες γὰρ οἱ παρ' αὐτῆς ἐνδιδύσκονται δισσά.
(Heb. כָּל־בֵּיתָהּ). Fritzsche objects : "E codd. reponendum οἱ παρ' αὐτῇ,"
but the other is undoubtedly the true reading, being found in II, III, and the
Syro-hex. ܘܡܢ ܠܘܬܗ. (2) Susan. 33 : ἔκλαιον δὲ οἱ παρ' αὐτῆς (Hieron. *sui*) καὶ
πάντες οἱ ἰδόντες αὐτήν. (3) 1 Macc. xiii. 51 : καὶ προσωχύρωσε τὸ ὄρος τοῦ
ἱεροῦ τὸ παρὰ τὴν ἄκραν, καὶ ᾤκει ἐκεῖ αὐτὸς καὶ οἱ παρ' αὐτοῦ (A. V. "his com-
panions," Vulg. *qui cum eo erant*, against Fritzsche, who would understand
posteri ejus, but gives no example of such an usage). (4) Joseph. Ant. I. 10,
5 : καὶ Ἄβραμος μὲν ἐπὶ τούτοις εὐχαριστήσας τῷ θεῷ, περιτέμνεται παραυτίκα,
καὶ πάντες οἱ παρ' αὐτοῦ, καὶ ὁ παῖς Ἰσμάηλος. Some good examples of this
use of παρά, from Polybius and others, may be found in Wetstein, to which
may be added Diod. Sic. XIX. 53 : τὸ μὲν πρῶτον τῶν Θηβαίων τοῦ παρ' αὐ-
τῶν ἔθνους (*suae gentis*) προστάντων, μετὰ δὲ ταῦτα τῆς τῶν Ἑλλήνων ἡγεμονίας
ἀμφισβητησάντων.

IV. 1. For συνήχθη the reading συνάγεται is followed by R. V. : "There
is gathered unto him a very great multitude, so that he *entered* into a ship, and
sat in the sea." But in that case the Greek, ὥστε αὐτὸν ἐμβάντα ... καθῆσθαι,
should also be rendered in the present tense, "so that he *entereth* ... and
sitteth."

IV. 29 : ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. A. V. "He
putteth in the sickle." R. V. "He putteth forth the sickle. Or, *sendeth
forth*." Comparing Joel iv. (iii.) 13 : ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν
ὁ τρυγητός, there can be no doubt that the Evangelist (or the speaker himself)
had the words of the prophet, *as rendered by the LXX* (for in the Hebrew the

verb in the second clause is not רָרַב, or any other word which might fitly be
rendered by παρέστηκε, but בָּשַׁל, *coctus est*) in his mind. Now the Hebrew
שָׁלַה, besides its ordinary meaning *to send*, has also a special one, *to put forth*,
generally *the hand*, but also *a rod* (Jud. vi. 21. 1 Sam. xiv. 27), *a branch*
(Ezek. viii. 17), here *a sickle*. In all such cases (about forty in number) the
LXX have employed the proper Greek word ἐκτείνειν, with the single exception
of Joel iv. 13. We must therefore understand ἐξαποστέλλειν in that place, as
well as in St. Mark, in the sense of *putting forth*. The marginal rendering
can only be admitted on the assumption that " the sickle " may be taken for
" the reapers," which on the other supposition is unnecessary.

V. 4: ἴσχυε δαμάσαι. A. V. " could tame him." R. V. " had strength to
tame him ; " perhaps to indicate that it is not the same word as that used in
v. 3 (ἠδύνατο). But ἰσχύω followed by an infinitive occurs six times in the
Greek Testament ; in all of which the Revisers have left *I can*, or *I am able* ;
even in John xxi. 6, where bodily strength is required : " they were not able
to draw the net for the multitude of fishes." In the next verse κατακόπτων
ἑαυτὸν λίθοις, for " cutting himself " I would recall the rendering of Wicliff,
Tyndale and Cranmer, " beating himself," *contundens*, not (as Hieron.) *con-*
cidens. Compare Ach. Tat. V. 23 : ἑλκύσας δὲ τῶν τριχῶν, ἀράσσει πρὸς τοὖδα-
φος, καὶ προσπίπτων κατακόπτει με πληγαῖς. The word is also used of *beating*
the breast, head, &c. in mourning : as St. Chrysost. T. X, p. 544 C : οἱ ἐν ἀκμῇ
τοῦ πένθους μηδενὸς ἀνεχόμενοι πατέρες, καὶ κατακόπτοντες ἑαυτούς. T. XI,
p. 468 B : εἰ δὲ τὸ ἀλγεῖν ἐπὶ τοῖς ἀπελθοῦσιν ἐθνικῶν, τὸ κατακόπτεσθαι, καὶ
καταξαίνειν παρειάς, τίνων ἄρα ἐστίν, εἰπέ μοι ;

V. 26 : πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν. Wetstein quotes Menander
[p. 338 ed. Meineke]: Πολλῶν ἰατρῶν εἴσοδός μ' ἀπώλεσε. Plin. Hist. Nat.
XXIX. 5 : " Hinc illa infelicis monumenti inscriptio, *turba se medicorum*
periisse." Compare Diod. Sic. T. X, p. 61 ed. Bip. : καὶ δεινῶν ἀλγηδόνων
ἐπιγενομένων, συνεκλήθη πλῆθος ἰατρῶν.

Ibid. : καὶ δαπανήσασα τὰ παρ' αὑτῆς πάντα. " And had spent all that she
had." Good examples of this phrase are quoted by Kypke from Josephus,
namely : Ant. VIII. 6, 6 (of the Queen of Sheba): καὶ ἡ μὲν . . . ὦν προειρή-

καμεν τυχοῦσα, καὶ μεταδοῦσα πάλιν τῷ βασιλεῖ τῶν παρ' αὐτῆς, εἰς τὴν οἰκίαν
ὑπέστρεψεν. B. J. II. 8, 4 (of the Essenes) : οὐδὲν δὲ ἐν ἀλλήλοις οὔτε ἀγορά-
ζουσιν οὔτε πωλοῦσιν, ἀλλὰ τῷ χρῄζοντι διδοὺς ἕκαστος τὰ παρ' αὐτοῦ, τὸ παρ'
ἐκείνου χρήσιμον ἀντικομίζεται. Hence in Lucian. Phal. II. 13 : καὶ ἀναλί-
σκοντα καὶ καταδαπανῶντα παρ' αὐτοῦ, we should probably read καταδαπανῶνΤΑ
ΤΑ παρ' αὐτοῦ.

V. 30 : ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν. A. V. " Know-
ing in himself that virtue had gone out of him." R. V. " Perceiving in him-
self that the power *proceeding* from him had gone forth." Is it not rather a
locutio praegnans, for τὴν ἐν αὐτῷ δύναμιν ἐξελθοῦσαν ἐξ αὐτοῦ? and if so, does
not the A. V. (which presupposes that a healing virtue resided in him) give
the sense as clearly and faithfully as could be desired ? Dean Alford and
others translate : " Knowing in himself the power which had gone forth from
him." But it was not the power itself that he knew (or recognized), but the
fact that it had gone forth from him.

V. 36 : εὐθέως ἀκούσας τὸν λόγον λαλούμενον. A. V. " As soon as he heard
the word that was spoken." For εὐθέως ἀκούσας the uncials BLΔℵ read παρ-
ακούσας, which has been variously rendered by "overhearing" (Alford and
margin of R. V.), " having casually heard " (Tischend.), " not heeding " (R. V.
in text). The proper meaning of παρακούειν is "to hear carelessly" (*oscitanter*),
or " incidentally " (*obiter*), without heeding what one hears, or even intending
to hear at all. This will include all the senses given above, and also that of
refusing to hear, which is required in Matt. xviii. 17. But there is yet another
meaning which seems very suitable to this place, namely, *to pretend not to
hear*. " Jesus, making as though he heareth not the word spoken, saith " &c.
Compare Hex. ad Psal. xxxviii. 13 : אל־תחרש. Ο'. μὴ παρασιωπήσῃς. Ἀ. μὴ
κωφεύσῃς. Σ. μὴ παρακούσῃς (*do not make as though thou hearest not*). In this
sense it is often joined with παρορᾶν or παριδεῖν, as in the following examples.
Plut. Vit. Philop. XVI : Diophanes, the general of the Achaeans, would have
punished the Lacedaemonians for some offence committed against the confe-
deracy of which they formed a part ; but Philopoemen remonstrated with him,
urging that when King Antiochus and the Romans were threatening Greece
with such powerful armies, it was to them that he should turn his attention,

τὰ δ᾽ οἰκεῖα μὴ κινεῖν, ἀλλὰ καὶ παριδεῖν τι καὶ παρακοῦσαι τῶν ἁμαρτανομένων. Id. De Curiosit. XIV (T. II, p. 522 B): τοῦτο δὴ τὸ ἔθος ἐπάγων τῇ πολυπραγμοσύνῃ, πειρῶ καὶ τῶν ἰδίων ἔνια παρακοῦσαί ποτε καὶ παριδεῖν.

VI. 14. For ἔλεγεν "some ancient authorities" (including the Vatican MS.) read ἔλεγον. This variation, though not supported by the ancient versions, has great merit, when taken in connexion with the following verses. Read and point the whole passage thus: "And king Herod heard *thereof*; (for his name had become known: and they said, John the Baptist is risen from the dead, and therefore do the powers work in him. But others said, It is Elijah; and others said, It is a prophet, as one of the prophets). But Herod, when he heard *thereof*, said, John, whom I beheaded, the same (οὗτος. See Matt. xxi. 42. John iii. 26) is risen." Here, after the words καὶ ἤκουσεν ὁ β. Ἡρ. (v. 14), the sentence is suspended, in order to introduce the opinions of the people, and taken up again at v. 16: ἀκούσας δὲ ὁ Ἡρώδης κ. τ. ἑ.

VI. 19: ἐνεῖχεν αὐτῷ. A.V. "had a quarrel (Or, *an inward grudge*) against him." R.V. "set herself against him." Against the Vulg. *insidiabatur illi*, and Beza's *imminebat ei*, Bois rightly argues that these are the *effects* of malevolence, not the ill-feeling itself, which the writer intended to express, and could not have better expressed than by ἐνεῖχεν, *had a grudge against him*. [The epithet *inward* was probably added by A.V. to express the preposition in ἐνέχειν, but is not necessary.] There is no example of this use of the word in classical writers, except in Herodotus, with the addition of χόλον, which is necessary to bring out the proper force of ἐνέχειν, *to hold* or *keep within, to cherish an inward feeling*; e.g. Herod. VI. 119: ἐνεῖχέ σφι δεινὸν χόλον. VIII. 27: ἅτε σφι ἐνέχοντες αἰεὶ χόλον. By long usage (as Fritzsche remarks) the ellipsis was forgotten, as that of νοῦν after ἐπέχειν, and of אַף after נָטַר (Psal. ciii. 9: "neither will he keep (his anger) for ever. O'. οὐδὲ εἰς τὸν αἰῶνα μηνιεῖ). But the very best example for our purpose is the LXX version of Gen. xlix. 23: καὶ ἐνεῖχον αὐτῷ (Joseph) κύριοι τοξευμάτων. The same Hebrew word (שָׂטַם) occurs in two other places in Genesis (xxvii. 41. l. 15), where the same admirable translators (the Pentateuch Company, as we may call them, who were equally "well seen" in Hebrew and Greek) have translated: καὶ ἐνεκότει Ἡσαῦ τῷ Ἰακὼβ περὶ τῆς εὐλογίας, and μήποτε μνησι-

κακήσῃ ἡμῖν Ἰωσήφ. These three words, ἐνέχειν, ἐγκοτεῖν and μνησικακεῖν, mutually illustrate one another, and are in favour of Bois's emendation of Hesychius, Ἐνέχει· μνησικακεῖ, ἐγκοτεῖ (for ἔγκειται), were it not more probable that μνησικακεῖ refers to Mark vi. 18, and ἔγκειται to Luke xi. 53 : ἤρξαντο οἱ γραμματεῖς καὶ Φαρισαῖοι δεινῶς ἐνέχειν, where a different meaning must be sought for the word, not the *ira alta mente reposta* which is required in this place.

VI. 26 : οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι, "he would not *reject* her." Perhaps, "he would not *disappoint* her." Compare the LXX version of Psal. xiv. (Heb. xv.) 4: ὁ ὀμνύων τῷ πλησίον αὐτοῦ, καὶ οὐκ ἀθετῶν. The Hebrew is different, but the Prayer-book translation follows the LXX: "He that sweareth unto his neighbour, and *disappointeth* him not."

VI. 40 : καὶ ἀνέπεσον πρασιαὶ πρασιαί. "And they sat down in ranks." A marginal note might be added : "Gr. *garden plots.*" Canon Farrar (*Life of Christ*, Chap. XXIX) would translate : "They reclined in *parterres*," supposing the word to be suggested by "the gay red and blue and yellow colours of the clothing which the poorest Orientals wear." But πρασιαί are not *flower-beds* only or chiefly, but also plots of leeks (πράσον) and other vegetables (λάχανα); and the allusion is not to the "gay colours," but to the regularly-formed groups, with spaces between, in which the companies were ranged, reminding the spectator of the square or oblong beds in a garden. So Hesychius : Πρασιαί· αἱ ἐν τοῖς κήποις τετράγωνοι λαχανιαί ; and Euthymius, absurdly enough, makes the distinction between συμπόσια and πρασιαί to be, that the former were arranged in circles, and the latter in squares.

VII. 3 : πυγμῇ. A. V. "oft," and in margin : "Or, *diligently*, in the original, *with the fist* : Theophylact, *up to the elbow*." The rendering "diligently," or "carefully," is supported by both Syriac versions, which have ܚܦܝܛܐܝܬ (elsewhere put for the Greek ἐπιμελῶς and ἀκριβῶς). But the later Syriac has a note in the margin, ܘܡܨܥܨܥ ܠܡܐ ܒܝܕܗܘܢ i. e. according to White, p. 593 : *qui se oblectant digitos suos aqua* (abluendo). But *oblectavit se* is the meaning of the Ethpaal ܦܨܝܐܬ, not of the Pael ܦܨܝ, to which (on the authority of this marginal note) J. D. Michaelis would assign the sense of

humectavit, perfudit. In confirmation of this sense, I find in Geopon. p. 115, 13 : ܡܚܕ ܘܡܢ ܐܢܝܘܦܝ ܚܥܡܚܢܐ, for the Greek, εἶτα διαψύξας καὶ ἀποκλύζων τὸ στόμα (gallinae) ; which would give for the Philoxenian scholium (probably a translation from the Greek) Πυγμῇ· ἀποκλύζοντες τῷ ὕδατι τοὺς δακτύλους αὐτῶν.

VII. 18 : οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε ; "Are ye so without understanding also?" Perhaps it would be better to take οὕτως (*adeone, siccine*) as in Matt. xxvi. 40, rendering: "What, are ye also void of understanding?"

VII. 19 : καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον (καθαρίζων A B ℵ) πάντα τὰ βρώματα. A. V. "And goeth out into the draught, purging all meats." It would be a waste of time to notice and to refute the various explanations that have been given of the clause καθαρίζον πάντα τὰ βρώματα, all of them equally repugnant to grammar and common sense. Take Dean Alford's as a specimen. He reads καθαρίζων (rightly, as we shall presently see), and adds : "The masc. part. applies to ἀφεδρῶνα, by a construction of which there are examples, in which the grammatical *object* of the sentence is regarded as the logical *subject*, e. g. Soph. Antig. 259 : λόγοι δ᾽ ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα." In my schoolboy days, we were taught to call this the *nominative absolute*, for φύλακος ἐλέγχοντος φ. He goes on : "What is stated is *physically* true. The ἀφεδρών is that which, by the removal of the part carried off, purifies the meat ; the portion available for nourishment being in its passage converted into chyle, and the remainder (the κάθαρμα) being cast out." But surely, assuming the Dean's physiology to be correct, it is the *actus egerendi* which purifies what is left, not the *egesta* themselves, still less the ἀφεδρών which is merely the passive receptacle of them. But the whole thing is a mistake, arising from taking καθαρίζων π. τ. β. to be part of our Lord's discourse, not (as it really is) a remark of the Evangelist founded upon it. Grammatically, καθαρίζων depends on καὶ λέγει αὐτοῖς, v. 18 : but since it is separated from it by the intervention of a discourse consisting of several sentences, it may be necessary in translating to help out the construction by the insertion of a few words, as : "*This he said*, cleansing all meats," *cleansing* being here taken in the same sense as in Acts x. 15 : "What God hath *cleansed*, that call not thou common." This simple explanation of a difficult passage will, probably, be objected to on the ground of its being *novel*; but

that also is a mistake. It is as old as Origen, who in commenting on the parallel place in St. Matthew (Tom. III, p. 494 D) says: καὶ μάλιστα ἐπεὶ κατὰ τὸν Μάρκον ἔλεγε ταῦτα ὁ σωτήρ, καθαρίζων πάντα τὰ βρώματα. He is followed by St. Chrysostom T. VII, p. 526 A: ὁ δὲ Μάρκος φησίν, ὅτι καθαρίζων τὰ βρώματα ταῦτα ἔλεγεν[1]. This explanation also accounts for the repetition of ἔλεγε δὲ in the following verse, in which the Evangelist takes up the continuation of our Lord's discourse after his own explanatory remark. We have a similar incidental remark in Ch. iii. 30, after our Lord's denunciation of the sin against the Holy Ghost: "Because they said, He hath an unclean spirit," where we might also supply: "*This he said*, because" &c. And the following from Xenophon (Anab. VII 1. 22) only differs from our construction of this passage of St. Mark's in the length of the intervening discourse: ὁ δ᾽ ἀπεκρίνατο· ἀλλ᾽ εὖ τε λέγετε, καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὅπλα ἐν τάξει ὡς τάχιστα· βουλόμενος αὐτοὺς κατηρεμίσαι[2].

IX. 11: καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι (A. V. "Why") λέγουσιν οἱ γραμματεῖς . . . v. 28: ἐπηρώτων αὐτὸν κατ᾽ ἰδίαν, Ὅτι (as before) ἡμεῖς οὐκ ἠδυνήθημεν . . .

The use of ὅτι for τί, when the interrogation is *indirect*, is sanctioned by the practice of the best writers; as Herod. III. 78: εἴρετο ὅτι (*curnam*) οὐ χρᾶται τῇ χερί. Thucyd. I. 90: ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων, ὅτι οὐκ

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[1] Dean Burgon (*Last xii verses of St. Mark*, p. 179, note u) adds from Gregory Thaumaturgus (Routh *Rel. Sacr.* III. 257), a disciple of Origen: καὶ ὁ σωτήρ, ὁ πάντα καθαρίζων τὰ βρώματα, οὐ τὸ εἰσπορευόμενον, φησί, κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον.

[2] The *history* (so to speak) of the above interpretation may be worth recording. The places of Origen and St. Chrysostom had escaped the notice of all critics and commentators till Matthaei in his critical edition of the N.T. (Riga 1788) T. II, p. 117 referred to the former in these disparaging terms: "Sine sensu Orig. III, 494 D laudat καθαρίζων, quasi referre voluerit ad σωτήρ. *quod plane absurdum est.*" Again, in his minor edition (Wittenb. 1803) T. I, p. 211 he refers for the reading καθαρίζων to St. Chrysost. VII. 526 A ; but gives his opinion in favour of

καθαρίζον, as explained by Euthymius, καθαρὰ ἀπολιμπάνον. From that time nothing more was heard of this interpretation till the year 1839, when the present writer, in editing St. Chrysostom's Homilies on St. Matthew, drew attention to it in a note (T. III, pp. 112 sq.). He was not, however, fortunate enough (so far as he is aware) to "catch the eye" of even one of the many critics and expositors of the Greek Testament, English and foreign, from that time till the appearance of the work of Dean Burgon quoted in the preceding note ; in which highly favourable mention is made of the writer's attempt to restore the true interpretation of this passage. Shortly after he had the gratification of seeing it adopted, without any marginal variation, by the Company of Revisers of the N.T.

ἐπέρχεται ἐπὶ τὸ κοινόν. Lucian. Asin. 32 : τοῦτον, δέσποτα, τὸν ὄνον οὐκ οἶδ᾽ ὅτι βόσκομεν, δεινῶς ἀργὸν ὄντα καὶ βραδύν. Joseph. Ant. VII. 7, 1 : γνοὺς τοῦτο ὁ βασιλεὺς ἀνέκρινεν αὐτὸν (Uriam) ὅτι μὴ πρὸς αὐτὸν εἰς τὴν οἰκίαν ἔλθοι. These examples do not defend the same usage in a *direct* interrogation, which cannot be proved from classical writers, and scarcely from biblical. Of the two instances, Gen. xii. 18 and 1 Chron. xvii. 6, where ὅτι corresponds to the Hebrew לָמָּה, the former is doubtful, according as we point, τί τοῦτο ἐποίησάς μοι ; ὅτι (*quare*) οὐκ ἤγγειλάς μοι . . . or, τί τοῦτο ἐποίησάς μοι, ὅτι (*quod*) οὐκ ἤγγειλάς μοι . . . The latter is more to the purpose : " Spake I a word to any of the judges of Israel . . . saying, ὅτι (*quare*) οὐκ ᾠκοδόμηκάς μοι οἶκον κεδρινόν ; " Still, even if no authority could be found for this usage, these two instances, occurring in the same chapter of St. Mark, must be held mutually to support and sanction each other. And the only alternative renderings : " And they asked him, saying, The scribes say that Elias must first come ; " and " His disciples asked him privately, saying, We could not cast it out," are simply intolerable.

X. 21 : " And Jesus looking upon him, loved him (ἠγάπησεν αὐτόν). ' Perhaps we might translate " caressed him," comparing Plut. Vit. Pericl. I : ξένους τινὰς ἐν Ῥώμῃ πλουσίους κυνῶν τέκνα καὶ πιθήκων ἐν τοῖς κόλποις περιφέροντας καὶ ἀγαπῶντας (*fondling*) ἰδὼν ὁ Καῖσαρ . . . ἠρώτησεν εἰ παιδία παρ᾽ αὐτοῖς οὐ τίκτουσιν αἱ γυναῖκες.

XI. 3 : καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε (St. Matthew has only εὐθέως δὲ ἀποστελεῖ αὐτούς). The question raised on these words is, whether the nominative to ἀποστελεῖ is τις or ὁ κύριος ; in other words, whether they are a continuation of our Lord's speech to the two disciples, or of that of the two disciples to the owner of the colt. We should have little hesitation in deciding in favour of the former interpretation, were it not that in St. Mark the uncials BCDLΔℵ after ἀποστελεῖ (or ἀποστέλλει) insert πάλιν, " he will send him *back* hither." Origen has the same reading ; and his *exegesis* of both Evangelists, though highly allegorical, seems to assume the *sending back* of the animals εἰς τὸν τόπον ὅθεν ἐλύθη πρότερον, though no longer ἐπὶ τοῖς ἔργοις τοῖς προτέροις. But in defence of the T. R. and of the generally received interpretation, it may be urged (1) that εὐθέως (or εὐθύς) is far more properly said of the

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promptness of the owners in giving up the colt than of the expedition of the borrower in returning it, which could only take place after a certain interval of time ; and (2) that the effect of the authoritative requisition, "The Lord hath need of him," upon the minds of the owners would be weakened rather than strengthened by the addition, "and will be sure to return him."

XI. 19 : καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. "And when even was come, he went out of the city." We learn from St. Luke (xxi. 37) that this was his daily custom ; but can St. Mark's words be explained so as to convey the same information ? Those who translate "And every evening [Gr. *whenever evening came*] he went forth out of the city," evidently thought so, reading ὅταν ὀψὲ ἐγένετο with BCKLℵ. The solecism is probably due to St. Mark himself, who writes ὅταν ἐθεώρουν ch. iii. 11, and ὅταν στήκετε in this chapter. The imperfect ἐξεπορεύετο (for which St. Matthew has ἐξῆλθε) might appear to intimate a repetition of the action, but in this particular verb it does not seem to be necessarily so. Thus 1 Kings xvii. 35 : καὶ ἐξεπορευόμην ὀπίσω αὐτοῦ, καὶ ἐπάταξα αὐτόν. 2 Kings xix. 19 : ἡμέρᾳ ᾗ ἐξεπορεύετο ὁ κύριός μου ὁ βασιλεὺς ἐξ Ἱερουσαλήμ. And the connexion in St. Mark's narrative is decidedly in favour of a single action, especially when contrasted with the clear and explicit terms in which St. Luke indicates the general practice : ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν.

XII. 4 : κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον. Or, according to the shorter reading of BDLℵ and Vulg. κἀκεῖνον ἐκεφαλαίωσαν καὶ ἠτίμασαν. In favour of the latter is the distinction laid down by Ammonius, p. 26 : ἀτιμοῦται καὶ ἀτιμάζεται διαφέρει· ἀτιμοῦται μὲν γάρ τις ὑπὸ τῶν νόμων ὁλοσχερεῖ ἀτιμίᾳ· ἀτιμάζεται δὲ ὁ ὑβριζόμενος ἔν τινι πράγματι. But the difficulty, common to both readings, is in the word ἐκεφαλαίωσαν, which it has been attempted, in various ways, to explain without departing from the proper meaning of the word, *to sum up* ; but with so little success, that nearly all the commentators have been forced to acquiesce in the rendering of the Vulgate, *et illum in capite vulnerarunt*. Both Syriac versions (following the T. R.) have : ܘܠܗܘ ܪܓܡܘ ܘܨܥܪܘܗܝ, where ܪܓܡܘ is simply *vulnerarunt*, ἐτραυμάτισαν, without regard to the part wounded. While it is acknowledged that no

example can be adduced, in which κεφαλαιοῦν has this meaning[1], the legitimacy of it is asserted from the analogy of γαστρίζειν (=τὸ εἰς γαστέρα τύπτειν), γναθοῦν (=τὸ εἰς γνάθους τύπτειν), and a few others. But as κορυφή makes κορυφοῦν, not κορυφαιοῦν, so (according to this analogy) the derivative from κεφαλή would be not κεφαλαιοῦν, but κεφαλοῦν; and St. Mark should have written ἐκεφάλωσαν, a *vox nihili*, it is true, but which would have been accepted without hesitation in the only sense which could have been assigned to it. The reading of BLℵ, ἐκεφαλίωσαν, does not help us much. We can only conjecture that the Evangelist adopted ἐκεφαλαίωσαν, a known word in an unknown sense, in preference to ἐκεφάλωσαν, of which both sound and sense were unknown.

That κεφαλαιοῦν must be referred to κεφάλαιον, not to κεφαλή, was rightly understood by Alberti (*Observ. Philol.* pp. 174–183) who is also successful in shewing that κεφάλαιον is sometimes used for the *thick end* or *knob* of *roots, bones*, &c., why not therefore of *a club* (in fact, Phavorinus defines κορύνη to be πᾶσα ῥάβδος κεφαλαιωτή, from κάρα, *caput*)? But when he goes on, by the help of the figure *synecdoche*, from the *knob* to the *club* itself, and from κεφάλαιον, *a club* (?) to κεφαλαιοῦν, *to beat with clubs*, we confess that we cannot follow him. A *knob* is not a *knobbed stick*. If the English reader were to meet with such a sentence as this, "and him they *knobbed*, and shamefully handled," we rather think he would understand it in a sense not very different from that to which we are finally brought back, "they wounded him in the head."

XII. 37: ὁ πολὺς ὄχλος. A. V. "the common people." Alford and others prefer "the great multitude," or "the mass of the people." There is not much to choose between these; but both biblical and classical usage is in favour of the older version. Thus Levit. iv. 27 "the common people" is in Hebrew and Greek עַם־הָאָרֶץ, ὁ λαὸς τῆς γῆς, a term used by Rabbinical writers in a disparaging way. Elsner quotes from Plut. Vit. Rom. XXVII: ἐν δὲ τούτῳ

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[1] Rev. W. Trollope, in his *Notes on the Gospel of St. Mark*, fancied that he had discovered a clear instance of this use of the word in Aristoph. Ran. 854: ἵνα μὴ κεφαλαιῶ τὸν κρόταφόν σου ῥήματι. But a reference to the place will shew that κεφαλαίῳ (not κεφαλαιῶ) is an adjective agreeing with ῥήματι, and that for the verb we must go to the next line, θένων ὑπ' ὀργῆς.

(the occurrence of celestial portents during an assembly of the people) τὸν μὲν πολὺν ὄχλον σκεδασθέντα φυγεῖν, τοὺς δὲ δυνατοὺς συστραφῆναι μετ᾽ ἀλλήλων. I add Pausan. Messen. XIV. 1 : ὁ δὲ ὄχλος ὁ πολὺς κατὰ τὰς πατρίδας ἕκαστοι τὰς ἀρχαίας ἐσκεδάσθησαν. Dio Chrys. Or. IV, p. 166 : ὁ πολὺς καὶ ἀμαθὴς ὅμιλος. Id. Or. LXXXII, p. 629 : καὶ θαυμάζεσθαι ὑπὸ τοῦ πολλοῦ ὄχλου, καὶ περιβλέπεσθαι. Lucian. De Luctu 2 : ὁ μὲν δὴ πολὺς ὅμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν. Diod. Sic. T. X, p. 216 ed. Bip. : ὁ δὲ πολὺς λεὼς (distinguished from οἱ ἐπιφανέστατοι καὶ δραστικώτατοι) ἐξέπεσεν εἰς τὴν νῦν καλουμένην Ἰουδαίαν.

XIV. 10 : εἷς τῶν δώδεκα. Recent editors have adopted ὁ εἷς τῶν δ. on the authority of BC (ut videtur) LM and ℵ (ex corr.). But ὁ εἷς τῶν δ. can mean nothing but "the first (No. 1) of the twelve," which is absurd. R. V. in marg. "Gr. *the one of the twelve*;" and in text, "he that was one of the twelve," which would require ὁ ὢν εἷς τῶν δ. The English reader might surely have been left in ignorance of such *quisquiliae* as these.

XIV. 15 : "A large upper room *furnished* (ἐστρωμένον)." The Greek word signifies "spread with carpets (στρώματα)," not that the floor of the room, but that the couches (κλῖναι) on which the guests reclined, were so spread. Compare Ezek. xxiii. 41 : καὶ ἐκάθου ἐπὶ κλίνης ἐστρωμένης. The articles necessary for the furnishing of a banquet-room are thus described by Aristoph. Ach. 1089 : τὰ δ᾽ ἄλλα πάντ᾽ ἐστὶν παρεσκευασμένα, | κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα. When, therefore, it is said that the two disciples were shown "a large upper room ἐστρωμένον," it is implied that all the other requisites, κλῖναι, τράπεζαι, &c. had been previously provided, the spreading of the στρώματα being the last thing attended to before the arrival of the guests.

XIV. 36 : παρένεγκε. A. V. "Take away." R. V. "Remove." More precisely, "Turn aside, cause (or suffer) to pass by." Compare Plut. Vit. Pelop. IX : τοῦ δὲ Φυλλίδου παραφέροντος τὸν λόγον, "letting the remark pass without notice," not, as Langhorne, "endeavouring to turn the discourse." Ibid. X : ἐπὶ δὲ τοῦ πρώτου παραφερομένου (while the first storm was passing away) δεύτερον ἐπῆγεν ἡ τύχη χειμῶνα τοῖς ἀνδράσιν. So Buttmann (Excurs. III ad Demosth. c. Mid. p. 531. 16) explains τὰς ὥρας παρηνέγκατε (*praeterire*

siristis) τῆς θυσίας καὶ τῆς θεωρίας. To prove the sense of "take away," the following passage from Xenoph. Cyrop. II. 2, 4 is usually relied on : κἀκεῖνος ἔλαβε μετ᾽ ἐμὲ δεύτερος. ὡς δ᾽ ὁ τρίτος ἔλαβε, καὶ ἔδοξεν αὐτῷ μεῖζον ἑαυτοῦ λαβεῖν, καταβάλλει ὃ ἔλαβεν, ὡς ἕτερον ληψόμενος· καὶ ὁ ἄρταμος (the cook) οἰόμενος αὐτὸν οὐδὲν ἔτι δεῖσθαι ὄψου, ᾤχετο παραφέρων πρὶν λαβεῖν αὐτὸν ἕτερον : where, however, παραφέρων is not *auferens*, but *praeterferens*, " passing on the dish to the next person."

XIV. 41 : ἀπέχει. " It is enough." Hieron. *sufficit*. Hesych. Ἀπέχει· ἀπόχρη, ἐξαρκεῖ. In Pseud-Anacreon. Od. XXVIII. 33 the poet gives instructions to a painter for the portrait of his mistress, and concludes : Ἀπέχει· βλέπω γὰρ αὐτήν· | τάχα, κηρὲ, καὶ λαλήσεις. " Enough—the girl herself I view ; So like, 'twill soon be speaking too." These seem to be the only authorities for this use of the word ; for in the passage quoted from St. Cyril on Hagg. ii. 9 (in the old editions) by Wetstein, Fritzsche, and Dean Alford, ἀπέχει, καὶ πεπλήρωμαι, καὶ δεδέημαι τῶν τοιούτων οὐδενός, the true reading is ἀπέχω, as printed by P. E. Pusey ὁ μακαρίτης in his edition of St. Cyril on the XII prophets, Oxon. 1868.

XIV. 53 : συνέρχονται αὐτῷ (sc. τῷ ἀρχιερεῖ). These words may mean, either " there come with him," or, " there come together unto him," not, as A. V. " with him were assembled," nor, as R. V. " there come together with him." We prefer taking αὐτῷ as equivalent to πρὸς αὐτόν. The High Priest was already in his house ; the others came together on receiving a summons from him. So both Syriac versions, ܐܬܟܢܫܘ ܠܘܬܗ. There is the same ambiguity in John xi. 33, where the former sense is the more probable one.

XIV. 65 : ῥαπίσμασιν αὐτὸν ἔβαλλον. For ἔβαλλον or ἔβαλον the oldest MSS. read ἔλαβον (ABCℵ) or ἐλάμβανον (DG). With the last agrees the Philoxenian Syriac (ܢܣܒܘ ܗܘܐ). Dean Alford explains ἔλαβον "took him in hand," "treated him ;" Meyer, "took him into custody" (!) ; R. V. " received him with blows of their hands (Or, *strokes of rods*)," as if he was now for the first time handed over to the officers, instead of having been in their custody from his apprehension. There is a verbal correspondence between the Greek ῥαπίσμασι λαβεῖν τινα, and an expression of Cicero's (Tusc. II. 15):

" Spartae vero pueri ad aram sic *verberibus accipiuntur*, ut multus e visceribus sanguis exeat." But such a rude reception on the occasion of their first introduction to Diana Orthia is something very different from the present case ; and if such a sense had been intended, the Greek would probably have been μετὰ ῥαπισμάτων αὐτὸν ἐδέξατο. On the other hand, supposing ἔβαλον to have been the original reading, the phrase βάλλειν ῥαπίσμασι may have appeared a καιρῶς ῥηθέν to a transcriber accustomed only to such combinations as βάλλειν λίθοις, βέλεσι, &c., who might therefore have thought ἔλαβον (the two words being constantly interchanged with one another) more likely to be the true reading. On ῥαπίσμασιν see on John xviii. 22.

XIV. 72 : καὶ ἐπιβαλὼν ἔκλαιε. A. V. "And when he thought thereon, he wept. Or, *he wept abundantly ;* or, *he began to weep.*" The first of these is retained by R. V. in the text, the third in the margin.

Of these three versions, the *first* is, probably, taken from Beza, who, while giving the preference to another translation, *cum erupisset, cum sese foras prorupisset*, adds : "The words might, perhaps, be rendered *cum hoc animadvertisset*, as if he had been suddenly roused out of a deep sleep by Christ's looking upon him [which, however, St. Mark does not mention] and the crowing of the cock." The *second* version, " he wept abundantly," is arrived at by taking ἐπιβαλών in the sense of προσθείς (as Luke xix. 11 : προσθεὶς εἶπε) q. d. *adjiciens, superaddens, vehementer flebat.* So, it is argued, the word is used in such phrases as ἐπιβαλών φησι, ἐπιβαλὼν ἐρωτᾷ (Theophr. Char. VIII), where, however, the meaning rather seems to be *subjiciens, sermonem excipiens, taking up the discourse.* The *third* version, "he began to weep," is that of the Vulgate and both Syriac versions (Pesch. καὶ ἤρξατο κλαίειν ; Philox. καὶ ἀρξάμενος ἔκλαιε, the former of which has found its way into the text of Cod. D, and the latter is one of the alternative explanations given by Theophylact, ἢ ἀρξάμενος (ἢ) μετὰ σφοδρότητος). And if the Greek had been καὶ ἐπέβαλε κλαίειν, this rendering would have been less open to criticism on grammatical grounds than any other. But there is one objection common to all three renderings, namely, that they are frigid and lifeless ; they present no new idea ; instead of enlivening the description, they rather enfeeble it. Especially is this true of the first, " when he thought thereon, he wept." The chord was struck, the sluices were opened, when " Peter called to mind the

word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me thrice." Then, say St. Matthew and St. Luke, " Peter went out, and wept bitterly." Instead of the epithet St. Mark introduces an additional action, ἐπιβαλὼν ἔκλαιε, "he *did something*, and wept." He might have done many things to show the intensity of his grief. He might have thrown himself on the ground (as Xenoph. Ephes. p. 22 : καταβαλόντες ἑαυτοὺς ἔκλαιον ; or p. 50 : αὐτὸν ἐπὶ τῆς εὐνῆς ῥίψας ἔκλαιεν) ; he might have " turned himself about," like Joseph (Gen. xlii. 24 : ἀποστραφεὶς δὲ ἀπ᾽ αὐτῶν ἔκλαυσε) ; he might have covered his face, like David mourning for Absalom (2 Sam. xix. 4). Any of these actions would have expressed in a lively manner the ἔκλαυσε πικρῶς of the other Evangelists ; and the last, " he covered his head, and wept," besides its characteristic propriety, may be shewn to be not unsupported on linguistical grounds.

The custom of covering the head in weeping is well known. Women did so, that they might indulge their grief more freely. Thus Charit. Aphrod. I. 1 : ἔρριπτο ἐπὶ τῆς κοίτης, ἐγκεκαλυμμένη καὶ δακρύσασα. 3 : ταῦτα εἰποῦσα ἀπε-στράφη, καὶ συγκαλυψαμένη δακρύων ἀφῆκε πηγάς. In the case of men there was an additional reason for so doing, tears in the sterner sex being considered as undignified, and even unmanly. There are many indications of this feeling both in sacred and profane writers, some of which may be quoted for the sake of the variety of expressions used in this connexion. Thus Eurip. Orest. 280 : ξύγγονε, τί κλαίεις, κρᾶτα θεὶς ἔσω πέπλων ; Iph. Aul. 1550 : ὡς δ᾽ ἐσεῖδεν Ἀγαμέμνων ἄναξ | ἐπὶ σφαγὰς στείχουσαν εἰς ἄλσος κόρην, | ἀπεστέναξε, κἄμ-παλιν στρέψας κάρα | δάκρυα προῆγεν, ὀμμάτων πέπλον προθείς[1]. Plat. Phaed. p. 117 C : ἀλλ᾽ ἐμοῦ γε βίᾳ καὶ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν. Plut. Vit. Timol. IV : ὁ μὲν Τιμολέων ἀποχωρήσας μικρὸν αὐτῶν καὶ συγκαλυψάμενος εἰστήκει δακρύων. It appears, therefore, that if St. Mark had written καὶ ἐγκαλυψάμενος ἔκλαιε (the very expression which occurs in Isocr. Trapez. p. 362 B : ἐπειδὴ ἤλθομεν εἰς ἀκρόπολιν, ἐγκαλυψάμενος ἔκλαιε) there could have been no doubt of his meaning ; and Dean Alford would hardly have ventured on the remark : " This explanation of ἐπιβαλών, although it

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[1] This seems to be the most probable explanation of the veiling of Agamemnon in Timanthes' picture of the Sacrifice of Iphigenia, and not the one commonly given, that the painter had exhausted his skill on the other figures.

suits the sense very well, appears *fanciful*." The only question is, whether ἐπιβαλών would be likely to convey the same idea to a Greek reader as ἐπικαλυψάμενος or συγκαλυψάμενος. It certainly did so to Theophylact, who explains it by ἐπικαλυψάμενος τὴν κεφαλήν. It is no objection to this sense of the word that it requires ἱμάτιον or some such word to be mentally supplied; since that is the case with ἐπικαλυψάμενος (the full phrase being τῷ ἱματίῳ τὴν κεφαλὴν ἐπικ. or ἐγκ. as Plut. Vit. Brut. XVII). In Charit. Aphrod. I. 3 we meet with the elliptical expression καὶ περιρρηξάμενος ἔκλαιε, where the action intended is equally clear. In 1 Cor. xi. 4 the phrase κατὰ κεφαλῆς ἔχων, in connexion with praying or prophesying, has never occasioned any perplexity: nor even the still harsher ellipsis in the Greek version of Esth. vi. 12: Ἀμὼν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς (Heb. *operto capite*). In all these instances the association of ideas between *sorrowing*, and *covering the head*, or *rending the clothes*, supplies the missing link, and enables the reader or hearer to choose, out of a great variety of possible meanings, that which the writer or speaker had in his mind. That ἐπιβαλεῖν may be properly said of the wearing of apparel is not denied. Thus Lev. xix. 19: ἱμάτιον ἐκ δύο ὑφασμένον οὐκ ἐπιβαλεῖς σεαυτῷ. Aristoph. Eccles. 558 (536 Dind.): ἐπιβαλοῦσα τοὔγκυκλον. Eurip. Elect. 1221: ἐγὼ μὲν ἐπιβαλὼν φάρη κόραις ἐμαῖσι. It may have been a *trivial* or *colloquial* word, such as would have stirred the bile of a Phrynichus or a Thomas Magister, who would have inserted it in their *Index expurgatorius* with a caution, Ἐπιβαλὼν μὴ λέγε, ἀλλὰ ἐγκαλυψάμενος ἢ ἐπικαλυψάμενος. But in this, as in most of the examples of vulgar or non-Attic words and phrases stigmatized by those grammatical purists, *Magna est* ἡ συνήθεια, *et praevalebit*; popular usage is more than a match for critical canons. We shall only add that the two Greek scholars who have most elaborately discussed the point in question, Salmasius in the early days of classical learning, and C. F. A. Fritzsche in our own time, have unhesitatingly come to the same conclusion; the former (*De Foenore Trapezitico*, p. 272) adding "Quae sola interpretatio vera est, ceterae omnes falsae;" the latter (*Comment. in Evang. Marci*, p. 664) "Omnes veritatis numeros eorum rationem habere existimo, qui transferunt, *Et veste capiti injecta flevit*."

XV. 6: ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὄνπερ ᾐτοῦντο. A. V. "whomsoever they desired." R. V. "whom they asked of him." The latter represents ὃν

παρῃτοῦντο, which is the reading of ABℵ, but has no support from the versions (Vulg. *quemcunque petiissent*, Syr. ܠܗ ܪܐܠ؟), the preposition being represented by the addition "of him." To this it may be objected, (1) that the word παραιτεῖσθαι in the N. T. bears an entirely different meaning, *to refuse, decline, avoid, deprecate*, conformably with the usage of good Greek writers. (2) By the latter παραιτεῖσθαί τινα is occasionally used for ἐξαιτεῖσθαι, *to beg off*, (as one condemned to death,) which would be very suitable in Matt. xxvii. 20: "But the chief priests and elders persuaded the multitude that they should ask for (αἰτήσωνται) Barabbas, and destroy Jesus." But what is wanted here is some word expressive of the *will* or *choice* of the people in regard to the object of their accustomed privilege. So St. Matthew: "Now at that feast the governor was wont to release unto the people a prisoner, *whom they would* (ὃν ἤθελον)." And St. Luke: "And he released unto them him that for sedition and murder was cast into prison, whom they desired (ὃν ᾐτοῦντο)." We therefore adhere to the T. R.

XV. 43 : τολμήσας εἰσῆλθε πρὸς Πιλᾶτον. "Went in boldly unto Pilate." So Vulg. (*audacter introivit*) and all other English versions that I know of, except an anonymous one (Lond., G. Morrish) which has "emboldened himself," for which the more biblical English would appear to be "took courage" (2 Chr. xv. 8). And this is the rendering of Casaubon, Schleusner, and Fritzsche, who, however, do not give any examples except the Homeric, θαρσήσας μάλα εἶπε. H. Steph. quotes Herodian. VIII. 5. 22 : τολμήσαντες οὖν (*sumpta audacia*) ἐπίασι τῇ σκηνῇ αὐτοῦ. I add Plut. Vit. Cam. XXXIV : οἱ μὲν οὖν πολιορκούμενοι θαρρήσαντες (taking heart) ἐπεξιέναι διενοοῦντο καὶ μάχην συνάπτειν. Ibid. XXII : ἐπεὶ δὲ τολμήσας τις ἐξ αὐτῶν (Gallorum) ἐγγὺς παρέστη Παπειρίῳ Μαρίῳ, καὶ προσαγαγὼν τὴν χεῖρα, πράως ἥψατο τοῦ γενείου. Langhorne: "At last one of them ventured to go near Papirius Manius, and advancing his hand, gently stroked his beard." This last example, which has hitherto escaped notice, seems to be conclusive in favour of the rendering, "took courage, and went in unto Pilate."

ST. LUKE.

Chap. I, v. 37: ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. A. V. "For with God nothing shall be impossible." We may compare, for παρὰ τῷ θεῷ, Matt. xix. 26: παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. But the text, being undoubtedly a reminiscence of (if we may not say, a quotation from) Gen. xviii. 14 in the LXX, μὴ ἀδυνατήσει παρὰ τῷ θεῷ ῥῆμα, must be considered with reference to that place. The Hebrew is הֲיִפָּלֵא מֵיְהֹוָה דָּבָר, "Is any thing too wonderful (= hard) for the LORD?" where מֵיְהֹוָה should have been translated ὑπὲρ τὸν θεόν, not παρὰ τῷ θεῷ (or, as the Cod. Cotton. and one or two cursives read, παρὰ τοῦ θεοῦ, which *may have been* the reading of the Vatican and Sinaitic MSS., when perfect, and which certainly represents the usual force of the Hebrew preposition better than the other). Another text bearing on the question under discussion is Jerem. xxxii. 17, where the LXX, taking the Hebrew word in another meaning (as our Translators have done in Deut. xxx. 11, "It is not *hidden* from thee"), have rendered οὐ μὴ ἀποκρυβῇ ἀπὸ σοῦ οὐδέν, for which Aquila gives οὐκ ἀδυνατήσει ἀπὸ σοῦ ῥῆμα (observe that this translator always renders מִן by ἀπό, even when it is clearly ὑπέρ), and Symmachus οὐκ ἀδυνατήσει σοι (compare Matt. xvii. 20: καὶ οὐδὲν ἀδυνατήσει ὑμῖν). Returning to the text, we observe that the very same variation παρὰ τοῦ θεοῦ is found in BDLSⁱ (against ACSᵛ), which circumstance, taken in conjunction with the disputed reading of Gen. xviii. 14, certainly makes out a strong case against the received text, although perfectly unobjectionable in itself, and supported by the Vulgate and both Syriac versions. Supposing then that St. Luke wrote ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα, how is this to be explained? The translation adopted by the Revisers is, "For no word from God shall be void of power." On which we remark (1) that it seems to require some word connecting πᾶν ῥῆμα with παρὰ τοῦ θεοῦ; as, in English, "no word *which proceedeth* from God;" or, in Greek, παρὰ τοῦ θεοῦ ἐκπορευόμενον πᾶν ῥῆμα; or, if not, a different arrangement of the words, ὅτι οὐκ ἀδυνατήσει πᾶν ῥῆμα παρὰ κυρίου (as 1 Kings (Sam.) xvi. 14: καὶ ἔπνιγεν αὐτὸν πνεῦμα πονηρὸν παρὰ κυρίου. Lam. ii. 9: καίγε προφῆται αὐτῆς οὐκ εἶδον ὅρασιν παρὰ κυρίου). And (2) that ἀδυνατεῖν never has the

meaning, "to be void of power;" but either (of things) "to be impossible," or (of persons) "to be unable," in which latter case it is invariably followed by a verb in the infinitive mood. To afford the sense proposed, the Greek should have been οὐκ ἀσθενήσει, or οὐκ ἀνενέργητον ἔσται. This last objection, how-ever, might be obviated by translating, "For from God no word (or, nothing) shall be impossible."

II. 7, 12: "Wrapped in swaddling clothes" (ἐσπαργανωμένον). Ch. xxiv. 12: "the linen clothes" (ὀθόνια). John xi. 44: "bound hand and foot with grave clothes" (κειρίαι). xx. 5, 6, 7: "linen clothes" (ὀθόνια). Since the distinction between *cloths* (plural of *cloth*) and *clothes* (plural without a singular) has long been established, both in spelling and pronouncing, there seems no reason why the English reader of the N. T. should not have the benefit of it. The Revisers have accepted this suggestion in the second and fourth examples, but have left the two others unaltered. In the present text all room for misunderstanding would be taken away by the use of the biblical term "swaddling bands." Compare Job xxxviii. 9: "And thick darkness a swaddling band for it," where LXX: ὀμίχλῃ δὲ αὐτὴν ἐσπαργάνωσα; and the well-known Christmas Hymn, "All meanly wrapped in swathing bands."

II. 9: ἄγγελος κυρίου ἐπέστη αὐτοῖς. A. V. "came upon them." R. V. "stood by them." In Ch. xxiv. 4 both versions have "Behold, two men stood by them." The word properly signifies any *sudden* or *unexpected arrival*, or *coming* of one party *upon* another. So 1 Thess. v. 3: τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ. In the present instance the A. V. fairly represents the Greek; but in v. 38 ἐπιστᾶσα is not "coming in," for she was probably in the temple before; nor yet "standing near" (Scholefield, *Hints for an Improved Translation of the N. T.*, p. 25), for that would imply that she had been present during the preceding incident; but (as rightly R. V.) "coming up." We read in the life of Myson (Diog. Laert. I. 108) that that philosopher once fell a laughing when he was in a perfect solitude: ἄφνω δέ τινος ἐπιστάντος, καὶ πυθομένου διὰ τί μηδενὸς παρόντος γελᾷ, φάναι· δι' αὐτὸ τοῦτο.

II. 14: ἐν ἀνθρώποις εὐδοκία. "Good will toward men." For "good will" it would be better, perhaps, to substitute "good pleasure." Εὐδοκεῖν and

εὐδοκία, which answer to the Hebrew רָצָה and רָצוֹן, are especially used in Scripture of the *favour* or *feeling of complacency* with which God regards his people. Thus LXX, Psal. cxlvi. 12: εὐδοκεῖ κύριος ἐν τοῖς φοβουμένοις αὐτόν. Psal. cv. 4: μνήσθητι ἡμῶν, κύριε, ἐν τῇ εὐδοκίᾳ τοῦ λαοῦ σου. Sym. Prov. xiv. 9: καὶ ἀναμέσον εὐθέων εὐδοκία. Hardly to be distinguished from these are חֵפֶץ and חָפֵץ, generally rendered by θέλειν and θέλημα; e. g. Psal. xvii. 22: ῥύσεταί με, ὅτι ἠθέλησέ με. Eccles. v. 4: οὐκ ἔσται θέλημα (sc. θεοῦ) ἐν ἄφροσι. On a consideration of these and similar passages we shall have no difficulty in understanding by εὐδοκία the *favour* or *good pleasure of God*, shewn *towards men* (ἐν ἀνθρώποις) by the birth of the Saviour of mankind. We may measure (humanly speaking) the intensity of the divine benevolence displayed on this occasion, by comparing it with that which he himself expresses towards the chosen instrument of it: "This is my beloved Son, in whom I am well pleased (ἐν ᾧ εὐδόκησα)." From henceforth men will be εὐαρεστοῦντες τῷ θεῷ, and God will be εὐδοκῶν ἐν αὐτοῖς[1].

With respect to the force of the preposition, we adhere to the A. V. No doubt, in good Greek, "good will toward men" would be εὔνοια πρὸς τοὺς ἀνθρώπους, as Plut. Vit. Lucull. I: τῆς δὲ πρὸς τὸν ἀδελφὸν αὐτοῦ Μάρκον εὐνοίας πολλῶν τεκμηρίων ὄντων κ.τ.λ. But the regular construction of the Hebrew verbs and nouns aforesaid being with the preposition בְּ of the object, the corresponding Greek terms εὐδοκεῖν, θέλειν, εὐδοκία, θέλημα follow the same rule; and in the present case, the object of the "good pleasure" being "men," ἐν ἀνθρώποις εὐδοκία is rightly translated "good pleasure in men," or "good will toward men," not, as in the margin of R. V., "good pleasure among men."

The Revisers, as might have been foreseen, have followed the reading of the principal uncials and the Latin Vulgate, καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίΑΣ, "And on earth peace among men in whom he is well pleased." To which it may be (briefly) objected, (1) that it ruins the *stichometry*; (2) that it separates ἐν from εὐδοκία, the word with which it is normally construed; (3) that "men of good pleasure" (אַנְשֵׁי רָצוֹן) would be, according to

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[1] S. Chrysost. T. XI, p. 347 B: Δόξα κ. τ. ἑ. ἰδού, φησί, καὶ ἄνθρωποι ἐφάνησαν εὐαρεστοῦντες λοιπόν. τί ἐστιν, εὐδοκία; ΚΑΤΑΛΛΑΓΗ. We are reminded of another Christmas Hymn:

"Peace on earth and mercy mild;
God and sinners RECONCILED."

Graeco-biblical usage, not ἄνθρωποι εὐδοκίας, but ἄνδρες εὐδοκίας[1]; (4) that the turn of the sentence, ἐν ἀνθρώποις εὐδοκία, very much resembles that of the second clause of Prov. xiv. 9: יבֵין יְשָׁרִים רָצוֹן, rendered (as we have seen) by Symmachus: καὶ ἀναμέσον εὐθέων εὐδοκία.

II. 37: καὶ αὐτὴ χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων. "And she *was* a widow of about fourscore and four years." For ὡς the uncials ABLℵ[1] read ἕως. which the Vulgate renders, *Et haec vidua usque ad annos octoginta quatuor,* and R. V. "And she had been a widow even for fourscore and four years;" which number of years, being added to those of her maiden and married state, would make her at this time upwards of a hundred years old, an improbable, though not incredible age. We may compare what is recorded of Judith (xvi. 22, 23), that she remained a widow (οὐκ ἔγνω ἀνὴρ αὐτήν) all the days of her life, from the day that her husband Manasses died; and she increased more and more in greatness, καὶ ἐγήρασεν ἐν οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἑκατὸν πέντε ἔτη. It should, however, be borne in mind, that ΕΩϹ might very easily have been written instead of 'ΩϹ, (especially when followed by a noun in the genitive case), and that the phrase χήρα ἕως ἐτῶν seems to require confirmation. Both Syriac versions read ὡς.

The phrase ἀπὸ τῆς παρθενίας αὐτῆς has not yet been illustrated, as it might be, from classical authors; e. g. J. Pollux, III. 39: ἡ δὲ ἐκ παρθενίας τινὶ γεγαμημένη πρωτόποσις ἐκαλεῖτο. Plut. Vit. Pomp. LV: οὐ παρθένον, ἀλλὰ χήραν ἀπολελειμμένην νεωστὶ Ποπλίου τοῦ Κράσσου, ᾧ συνῴκησεν ἐκ παρθενίας. Id. Vit. Brut. XIII: εἶχε δ' αὐτὴν ... οὐκ ἐκ παρθενίας, ἀλλὰ τοῦ προτέρου τελευτήσαντος ἀνδρός. Charit. Aphrod. III. 7: ἐμὸς ἀνὴρ ἐκ παρθενίας.

III. 14: στρατευόμενοι, "soldiers." R. V. in margin: "Gr. *soldiers on service.*" Alford: "Properly, *men on march.*" "The expression used by St. Luke is not 'soldiers' (στρατιῶται), but the participle στρατευόμενοι, i.e. 'men under arms,' or men 'going to battle.'—J. D. Michaelis, *Introduction to*

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[1] I have examined all the instances of similar combinations in the O. T., and cannot find a single one in which ἄνθρωπος is so used. The following are the principal ones: 2 Sam. xvi. 7: אִישׁ הַדָּמִים. O'. ἀνὴρ αἱμάτων. Ibid. xviii. 20: אִישׁ בְּשׂרָה. O'. ἀνὴρ ἐπαγγελίας. Psal. lxxx. 18: עַל־אִישׁ יְמִינֶךָ. O'. ἐπ' ἄνδρα δεξιᾶς σου. Psal. cxix. 24: אַנְשֵׁי עֲצָתִי. Aq. ἄνδρες βουλῆς μου. Jerem. xv. 10: אִישׁ רִיב. O'. ἄνδρα δικαζόμενον. Aq. ἄνδρα μάχης. Dan. x. 11: אִישׁ־חֲמֻדוֹת. O'. ἀνὴρ ἐπιθυμιῶν. Obad. 7: אַנְשֵׁי בְרִיתֶךָ. O'. οἱ ἄνδρες τῆς διαθήκης μου. Ibid. אַנְשֵׁי שְׁלֹמֶךָ. O'. ἄνδρες εἰρηνικοί σου.

N. T., Vol. I, p. 51. The latter finds in this form a proof of the authenticity of the N. T. "Whence these persons came, and on what particular account, may be found at large in the history of Josephus (Ant. XVIII. 5, 1). Herod the tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petraea, at the very time in which John was preaching in the wilderness ... The army of Herod, then, in its march from Galilaea passed through the country in which John baptized, which sufficiently explains the doubt, who the soldiers were." But as this war did not break out till A. U. C. 789, and John began to preach A. U. C. 781, this ingenious explanation falls to the ground. Nor is it required. Στρατευόμενος is "one who serves in the army," whether engaged in actual warfare or not, not therefore distinguishable from στρατιώτης. Here the advice given to them seems rather to point to soldiers at home, mixing among their fellow-citizens, than to those who were "on the march" in an enemy's country. And so in 2 Tim. ii. 4, οὐδεὶς στρατευόμενος is hardly "no man that warreth" (A. V.), or even "no soldier on service" (R. V.); otherwise he would be precluded by the necessity of the case from "entangling himself in the affairs of (civil) life."

St. Chrysostom uses στρατευόμενοι in the same way to denote a class in the following passage (T. VII, p. 466 D): καὶ γὰρ καὶ γέροντες καὶ νέοι, καὶ γυναῖκας ἔχοντες, καὶ παῖδας τρέφοντες, καὶ τέχνας μεταχειριζόμενοι, καὶ στρατευόμενοι, κατώρθωσαν τὰ ἐπιταχθέντα ἅπαντα.

IV. 13: πάντα πειρασμόν. A. V. "all the temptation," which would require the article. R. V. "every temptation." Rather, "every kind of temptation." So Matt. xii. 31: πᾶσα ἁμαρτία καὶ βλασφημία, "all manner of sin and blasphemy." Dion. Hal. Ant. V. 48: κράτιστος τῶν τότε Ῥωμαίων κατὰ πᾶσαν ἀρετὴν νομισθείς. St. Chrysostom (T. VII, p. 172 B) thus comments upon the text: καὶ πῶς ὁ Λουκᾶς φησιν, ὅτι πάντα συνετέλεσε πειρασμόν; ἐμοὶ δοκεῖ, τὰ κεφάλαια τῶν πειρασμῶν εἰπών, πάντα εἰρηκέναι, ὡς καὶ τῶν ἄλλων ἐν τούτοις περιειλημμένων. τὰ γὰρ μυρία συνέχοντα κακὰ ταῦτά ἐστι· τὸ γαστρὶ δουλεύειν, τὸ πρὸς κενοδοξίαν τι ποιεῖν, τὸ μανίᾳ χρημάτων ὑπεύθυνον εἶναι. And so Beza ad loc.: "Vix enim reperiatur ulla tentationis species, quae vel ad diffidentiam de Deo, vel ad rerum caducarum studium, vel ad vanam sui ostentationem non referatur."

V. 7 : τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς. The grammarians give : Σνλλαμ-
βάνει ὁ δεῖνα τῷ δεῖνι· ἤγουν βοηθεῖ ; of which examples from the best Greek
authors may be found in Wetstein. The use of the middle voice in this sense
is more recent ; and the instances from older writers, to which the Lexico-
graphers send us, are not to be relied on[1]. As examples from later Greek we
may take Diod. Sic. XVI. 65 : ὁ (which circumstance) συνελάβετο αὐτῷ πρὸς
τὴν τῆς στρατηγίας αἵρεσιν. Dion. Hal. Ant. IV. 76 : καὶ τοὺς θεοὺς εὐχαῖς
λιτανεύσαντες συλλαβέσθαι σφισίν. Anton. Lib. 12 : εὔξατο συλλαβέσθαι αὐτῷ
τὸν Ἡρακλέα. It may be worth while to compare with St. Luke's narrative
two cases of an extraordinary "draught of fishes" from profane authors. The
first is from Alciphron's Epistles (I. 17), quoted by Wetstein : καὶ ἡμεῖς (on the
report of a shoal of tunny fish) πεισθέντες μονονουχὶ τὸν κόλπον ὅλον περιελά-
βομεν· εἶτα ἀνιμώμεθα, καὶ τὸ βάρος μεῖζον ἦν ἢ κατὰ φορτίον ἰχθύων (it was, in
fact, a dead camel). ἐλπίδι οὖν καὶ τῶν πλησίον τινὰς ἐκαλοῦμεν, μερίτας
ἀποφαίνειν ἐπαγγελλόμενοι, εἰ συλλάβοιντο ἡμῖν καὶ συμπονήσαιεν. The other
is described by Philostratus (Imag. I. 13) : βοὴ δὲ ἦρται τῶν ἁλιέων, ἐμπεπτω-
κότων ἤδη τῶν ἰχθύων ἐς τὸ δίκτυον ... ἀμηχανοῦντες δὲ ὅ τι χρήσονται τῷ
πλήθει, καὶ παρανοίγουσι τοῦ δικτύου, καὶ ξυγχωροῦσιν ἐνίους διαφυγεῖν καὶ
διεκπεσεῖν· τοσοῦτον ἐς τὴν θήραν τρυφῶσιν.

VI. 3 : οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαβίδ. A. V. "Have ye not read so
much as this (R. V. even this) what David did." As if it were τί ἐποίησε, as
in the other two Gospels. The Vulgate recognizes the distinction by render-
ing, in the latter, *Nonne legistis quid fecerit*, but in St. Luke, *Nonne hoc legistis
quod fecit*, "this that David did."

VI. 16 : ὃς [καὶ] ἐγένετο προδότης. "Which [also] was the traitor."
In the other Gospels we read, ὃς καὶ παρέδωκεν αὐτόν ; and it is to be noted
that when the verb is used, it is always παραδιδόναι, not προδιδόναι : when the
noun, always προδότης (this of necessity, as the noun παραδότης is not in use).
But why "*the* traitor"? He is never so stigmatized in the Gospels, "Judas
the traitor," but always described by a periphrasis, Ἰούδας ὁ παραδιδοὺς αὐτόν.
In the text ὃς καὶ ἐγένετο προδότης must be taken to express neither more nor

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[1] E. g. Herod. III. 49, where συλλαβέσθαι τοῦ στρατεύματος is "*to take part in* the expedition."
Xenoph. Ages. II. 30, where συλλήψεται is the future of συλλαμβάνειν, not of συλλαμβάνεσθαι.

less than ὃς καὶ παρέδωκεν αὐτόν, "which also became a traitor," as the American R. V., or, as we say, "turned traitor." Compare Acts vii. 52 : "Of whom ye have now become betrayers and murderers (προδόται καὶ φονεῖς γεγένησθε). Eurip. Phoen. 996: προδότην γενέσθαι πατρίδος ἥ μ' ἐγείνατο. Diod. Sic. XIV. 70: καὶ γὰρ τὸ πρότερον Ἀρέτης ὁ Λακεδαιμόνιος, ἀντιλαμβανό-μενος αὐτῶν τῆς ἐλευθερίας, ἐγένετο προδότης. XV. 91 : οὗτος δέ, παραλαβὼν τὴν ἡγεμονίαν, καὶ χρήματα πρὸς ξενολογίαν . . . ἐγένετο προδότης τῶν πιστευσάντων.

VI. 35 : καὶ δανείζετε, μηδὲν ἀπελπίζοντες. A. V. "And lend, hoping for nothing again." It has been attempted to retain the classical use of ἀπελπί-ζειν, "never despairing" (or, with μηδένα, "despairing of no man"), which is explained by Dean Alford, "without anxiety about the result." But such a state of mind (which would be more aptly expressed by μηδὲν μεριμνῶντες) belongs to the creditor who lends "hoping for nothing again," not to him who, however impoverished his debtor may be, does not despair of being repaid at last. No doubt this use of the word is nowhere else to be met with ; but the context is here too strong for philological quibbles "If ye lend to them παρ᾽ ὧν ΕΛΠΙΖΕΤΕ ΑΠΟλαβεῖν, what thank have ye ?" Then follows the precept : "Lend μηδὲν ΑΠΕΛΠΙΖΟΝΤΕΣ, which can by no possibility bear any other meaning than μηδὲν ἐλπίζοντες ἀπολαβεῖν.

Dean Alford mentions a third rendering of ἀπελπίζων, "causing no one to despair," i. e. refusing no one (reading μηδένα), and adds : "So the Syr. renders it." But (1) this transitive sense of the word is almost as un-exampled as the other, resting on a single quotation from the Anthology (T. II, p. 325 Brunck) where ἄλλον ἀπελπίζων (said of an astrologer, who had predicted that a certain person had only nine months to live) may as well mean "despairing of another" (giving him over) as "causing him to despair ;" and (2) the Syriac ܐ݁ܢܫ ܕ݁ܡܣܒ݁ܪ ܠܐ is the ordinary periphrasis for ἀπελπίζειν τινά in its usual sense of "despairing of any person." Thus in Ecclus. xxii. 21 : ἐπὶ φίλον ἐὰν σπάσῃς ῥομφαίαν, μὴ ἀπελπίσῃς· ἔστι γὰρ ἐπάνοδος, for μὴ ἀπελπίσῃς Paul of Tela has ܠܐ ܬܣܒ݁ܪ ܣܒܪܐ. All that can be inferred, therefore, from this version is that it read μηδένα (not μηδέν).

VII. 30 : τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς. A. V. "Rejected (Or, *frustrated*) the counsel of God against themselves." Comparing Psal. xxxii.

(Heb. xxxiii) 10: καὶ ἀθετεῖ βουλὰς ἀρχόντων, we prefer the marginal version, "frustrated (or made void) the counsel of God." So Gal. ii. 21 : "I do not frustrate (ἀθετῶ) the grace of God." Then, as the frustration could be only apparent, there is room for a qualification, such as, "as far as in them lay," or "as far as concerned themselves," which might be expressed in a variety of ways, as τὸ ἐξ ὑμῶν (Rom. xii. 18); ὅσον ἐφ' ὑμῖν (Dion. Hal. Ant. V. 51); ὅσον ἐπ' αὐτῷ (Plut. Vit. Pericl. XVIII); or (still nearer to the text) τό γ' εἰς ἑαυτόν (Soph. Oed. V. 706); τὸ μὲν γὰρ εἰς ἐμέ (Eurip. Iph. T. 691). If we could get over the absence of the article (τὸ εἰς ἑαυτούς), we should have no hesitation in adopting this view. As the text stands, we have no difficulty in translating "made void the counsel of God concerning themselves," comparing 1 Thess. v. 18: τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς, which seems exactly parallel, both as relates to the *hyperbaton*, and also to the absence of the article τὴν before εἰς ἑαυτούς. The R. V. "rejected for themselves the counsel of God," seems to be liable to the objection before mentioned, that it would require τὸ εἰς ἑαυτούς.

IX. 11 : καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰάσατο. "And healed them that had need of healing." The repetition of the same word might be considered not inelegant, as in Diod. Sic. XII. 16: διορθοῦν δὲ συνεχώρησε (Charondas) τὸν χρείαν ἔχοντα διορθώσεως (νόμον). But since θεραπεύειν and ἰᾶσθαι are clearly distinguishable, it is better, if possible, to preserve the distinction in the rendering. So Vulg.: *et qui cura indigebant, sanabat.* In English, we have to choose between "He cured them that had need of healing," and "He healed them that had need of cure." The latter seems preferable, because θεραπεία answers to the Latin *curatio*, the *treatment* of a disease, its *cure*, in the sense in which we use that word, when we speak of the "cure of souls," the "water-cure" (ἡ δι' ὕδατος θεραπεία). Compare Diod. Sic. XVII. 89: ὁ Πῶρος, ἔμπνους ὤν, παρεδόθη πρὸς Ἰνδοὺς πρὸς τὴν θεραπείαν. Plut. Vit. Alex. LXI: ἐκ δὲ τῆς πρὸς Πῶρον μάχης καὶ ὁ Βουκεφάλας ἐτελεύτησεν, οὐκ εὐθύς, ἀλλ' ὕστερον, ὡς οἱ πλεῖστοι λέγουσιν, ὑπὸ τραυμάτων θεραπευόμενος (where, perhaps, we should read ἀπὸ τραυμάτων, comparing Diod. Sic. XIV. 26: ὁ δὲ βασιλεὺς βέλτιον ἔχων ἀπὸ τοῦ τραύματος. LXX, 4 Kings viii. 49: τοῦ ἰατρευθῆναι ἐν Ἰεζραὴλ ἀπὸ τῶν πληγῶν). Aesop. Fab. CCXXIV, ed. de Fur.: ἰατρὸς νοσοῦντα ἐθεράπευε· τοῦ δὲ νοσοῦντος ἀποθανόντος, κ.τ.έ.

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IX. 12 : ἐπισιτισμόν, "victuals." So the word is rendered by A. V. Jos.
i. 11. ix. 11 ; but by "provision" Gen. xlii. 25. xlv. 21. Jos. ix. 5, 12 ; in all
which places it is used in its proper sense of "provision for a journey."
Hesych. Ἐπισιτισμόν· ἐφοδιασμόν. Diod. Sic. XIII. 95 : λαβόντες ἐπισιτισμὸν
ἡμερῶν λ. As our English term "victuals" does not seem to include this idea,
and is also of the plural form, it might be better to render it here by "pro-
vision," and βρώματα in the next verse by "victuals" (as A. V. Lev. xxv. 37.
Matt. xiv. 15).

IX. 25 : ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς. A. V. "And lose himself, or be
cast away." R. V. "And lose or forfeit [i. e. 'lose by some offence or breach
of condition'—*Johnson*] his own self." Dean Alford : "And destroy or lose
himself." None of these renderings of ζημιωθείς seems satisfactory. In the
A. V. of the Epistles, ζημιωθῆναι (*absolute positum*) is either to "suffer loss,"
or to "receive damage," which come to the same thing. If ἑαυτόν is to
be taken in connexion with both verbs, we may understand ἀπολέσας of a
total, and ζημιωθείς of a *partial* loss : "And lose, or receive damage in, his
own self."

X. 30 : λῃσταῖς περιέπεσεν, "fell among thieves (robbers)." Rather, "fell in
with," "met with," since the same verb is often joined with a noun in the
singular number, as περιέπεσε χειμῶνι, πάθει (Thucyd.), τῷ Πανὶ (Herod.)
Stob. Flor. T. CVIII. 81 : ἢ λῃσταῖς διὰ τοῦτο μέλλοντες περιπεσεῖν, ἢ τυράννῳ.
And Polybius (quoted by Raphel) makes the robbers "fall in with" the other
party : τούτους (legatos) λῃσταί τινες περιπεσόντες ἐν τῷ πελάγει διέφθειραν.
But in v. 36 ἐμπεσὼν εἰς τοὺς λῃστάς is rightly rendered "fell among." On
ἡμιθανής Schleusner *Lex. in N. T.* says : " Phavor. Ἡμιθνὴς μὲν λέγεται ὁ
ψυχαγωγῶν, καὶ ἤδη τὸ ἥμισυ θανών. Idem tradit Tzetzes in Lycophr. p. 511."
He should have noticed that Tzetzes for ψυχαγωγῶν gives the correct reading
ψυχορραγῶν. To the few examples quoted by the Lexicographers I add Dion.
Hal. Ant. X. 7 : τὸν μὲν ἀδελφὸν νεκρόν . . . ἐμὲ δὲ ἡμιθανῆ, καὶ ἐλπίδας ἔχοντα
τοῦ ζῆν ὀλίγας. Alciphr. Ep. III. 7 : ἡμιθνῆτα, μᾶλλον δὲ αὐτόνεκρον θεασά-
μενος, φοράδην ἀνελὼν ἤγαγεν εἰς ἑαυτὸν οἴκαδε. So far, and throughout this
beautiful narrative, all is as classical as the most determined Anti-Hellenistic
would require. But the phrase πληγὰς ἐπιθέντες (here and Acts xvi. 23)

seems to be a Latinism, *plagas imponere*, for which the Greek would be πλ. ἐντείναντες, as Stob. Flor. T. LXXIX. 39 : χαλεπήναντος γὰρ αὐτῷ τοῦ πατρός, καὶ τέλος πληγὰς ἐντείναντος . . .

X. 32 : γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. This is the reading of the T. R. with which apparently agree A (with αὐτὸν after ἰδὼν) C and others, and the Philoxenian Syriac ܘܣܒܝܘ ܠܐܝ̈ : ܠܐܚܘܣ ܚܒ̈ ܠܘܗ ܡܒ. Other "ancient authorities" omit ἐλθών, as D (with ἰδὼν αὐτόν) the Vulgate, the Curetonian Syriac, and St. Chrysostom (om. ἐλθὼν καί). Lastly, the uncials BLXΞ and א³ (א¹ omits the whole verse) omit γενόμενος. This last is the reading, κατὰ τὸν τόπον ἐλθὼν καὶ ἰδών, which is adopted by the Revisers, "when he came to the place, and saw him;" against whose decision it may be urged :

1. That γενόμενος κατὰ τὸν τόπον is a choice Greek idiom, quite in St. Luke's style, and wholly unaccountable as an after-insertion by a corrector. Take a few examples. Acts xxvii. 7 : μόλις γενόμενοι κατὰ τὴν Κνίδον. Herod. III. 86 : ὡς κατὰ τοῦτο τὸ χωρίον ἐγένοντο. Stob. Flor. T. VII. 65 : γενόμενος δὲ κατὰ γέφυραν ποταμοῦ Σάρδωνος. Thucyd. VIII. 86 : ἐπειδὴ ἐγένοντο πλέοντες κατ᾿ Ἄργος. Xenoph. H. G. IV. 6, 14 : κατὰ τὸ Ῥίον (not, as quoted by Schleusner, *Lex. N. T.* s. v. κατά, κατὰ τόπον) ἐγένετο. Lucian. D. D. XI. 1 : ὅποτ᾿ ἂν κατὰ τὴν Καρίαν γένῃ (Luna). Ach. Tat. VIII. 15 : ἐπειδὴ κατὰ τὸν Φάρον ἐγεγόνει. Pausan. Messen. XVI. 2 : ὡς κατὰ τὴν ἀκράδα ἐγένετο. Aesop. Fab. IV, ed. de Furia : ὡς ἐγένετο κατὰ τὸ αὐτὸ φρέαρ. LVI : ὡς ἐγένετο κατά τινα ποταμὸν πλημμυροῦντα. LXIV : ἐγένετο κατά τι σπήλαιον.

2. Another good Greek phrase is that which occurs in v. 33, ἦλθε κατ᾿ αὐτόν (of *persons*), answering exactly to the English "came where he was." So Plut. T. II. p. 235 (said of an old man looking for a seat in the amphitheatre at Olympia) : ὡς δὲ κατὰ τοὺς Λακεδαιμονίους ἧκεν, (when he came to where they were sitting). Ach. Tat. V. 9 : εἴτε ἐλεήσαντες, εἴτε καὶ τὸ πνεῦμα αὐτοὺς κατήγαγεν, ἔρχονται κατ᾿ ἐμέ, καί τις τῶν ναυτῶν πέμπει μοι κάλων (throws me a rope).

3. There remains the phrase ἐλθὼν κατὰ τὸν τόπον (of *places*) for πρὸς τὸν τόπον, of which I have not been able to find a single example.

On the whole, the most probable solution seems to be that St. Luke wrote γενόμενος κατὰ τὸν τόπον καὶ ἰδών, and that ἐλθών was originally a gloss on

γενόμενος, which found its way into the text, as it now appears in T. R. This produced an apparent tautology, which was remedied by the expunction of γενόμενος.

X. 37 : πορεύου, καὶ σὺ ποίει ὁμοίως. Without wishing to stand between the English reader and a form of words so natural and familiar to him, as "Go, and do thou likewise," we may remark that, philologically, any translation of the Greek must be faulty, which separates καὶ from σύ, or reduces καὶ to a mere copula. "Go, and do thou likewise" would be πορεύου, καὶ ποίει σὺ ὁμοίως. "Go thou, and do likewise," πορεύου σύ, καὶ ποίει ὁμοίως. But καὶ σὺ is "thou also," and answers to the Latin *tu quoque*, and the Hebrew גַּם־אַתָּה. Compare 2 Kings (Sam.) xv. 19 : ἱνατί πορεύῃ καὶ σὺ μεθ᾽ ἡμῶν; Obad. 11 : καὶ σὺ ἦς ὡς εἷς ἐξ αὐτῶν. Matt. xxvi. 69 : καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. This being assumed, we may either point πορεύου καὶ σύ, ποίει ὁμοίως, "Go thou also, do likewise," or πορεύου, καὶ σὺ ποίει ὁμοίως, "Go, do thou also likewise." In the former case we rather seem to require a copula before ποίει, and so the words are actually quoted by St. Chrysostom (T. XI, p. 109 B) : πορεύου οὖν, φησί, καὶ σύ, καὶ ποίει ὁμοίως. In the latter πορεύου is merely a *formula hortantis*, like πορευθέντες μάθετε, and need not be coupled with ποίει. But, as we have already hinted, such *minutiæ* as these do not fall within the scope of a revision of the A. V. such as the proposers of it intended, and the English public will accept.

X. 40 : περὶ πολλὴν διακονίαν, "about much serving." Those who would restrict the meaning of this term to waiting at table, and serving up the dishes (as Ch. xxii. 27. John xii. 2) suppose that Mary sat at Jesus' feet, while the meal was going on. But διακονία can be shewn to include the preparations for the feast, even to the cleaving of the wood for cooking, as appears from a story told by Plutarch in his life of Philopoemen, which will remind the reader of a similar passage in English history. A woman of Megara, being told that the general of the Achaeans was coming to her house, ἐθορυβεῖτο παρασκευάζουσα δεῖπνον, her husband happening to be out of the way. In the meantime Philopoemen came in, and as his habit was ordinary, she took him for one of his own servants, and desired him to assist her in the business of the kitchen (τῆς διακονίας συνεφάψασθαι). He presently threw off his cloke,

and began to cleave some wood (τῶν ξύλων ἔσχιζεν), when the master of the
house came in and recognized him. It is worth remarking that Martha's
expression ἵνα μοι συναντιλάβηται is explained by Euthymius, ἵνα μοι συνεφά-
ψηται τῆς διακονίας, the identical phrase used in the extract from Plutarch.

X. 42 : ἑνὸς δέ ἐστι χρεία . . . τὴν ἀγαθὴν μερίδα. In both these terms there
seems to be a passing allusion to the feast which was in preparation, which
was probably, as usually happens on such occasions, περιττὴ τῆς χρείας (Plut.
Vit. Syll. XXXV) including not only τὰ πρὸς τὴν χρείαν, but τὰ πρὸς τὴν
τρυφήν. Μερίς also (at all events, let it be Englished by "portion," not
"part") is well known as a convivial term, both from biblical (Gen. xliii. 34.
1 Reg. (Sam.) i. 4. ix. 23. Nehem. viii. 12) and classical writers. As
Wetstein gives numerous examples from the latter, in all of which μερίς is
portio caenae, we will add a few in which it is used in the higher sense.
Synes. p. 95 A : οὓς λυπῶ, προσχωρήσας τῇ μερίδι τῇ κρείττονι. Dion. Hal.
Ant. VIII. 30 : ἐξὸν γὰρ ἑλέσθαι τὴν κρείττω μερίδα (in republica), τὴν χείρονα
εἵλου.

XI. 53 : δεινῶς ἐνέχειν. A. V. "to urge him vehemently." R. V. "to press
upon him vehemently. Or, to set themselves vehemently against him." The
only authorities for this use of ἐνέχειν appear to be the Vulg. graviter insistere,
and a gloss of Hesychius : Ἐνέχειν μνησικακεῖ, ἔγκειται. For the latter word
Bois and others have conjectured ἐγκοτεῖ ; but ἔγκειται may be defended, either
by supposing the Lexicographer to indicate two different senses of the word,
one belonging to Mark vi. 18, and the other to Luke xi. 53 ; or else by taking
ἔγκειται in the sense of inhaerere, in which ἐνέχειν is occasionally used, e. g.
Plut. Vit. Pomp. LXXI : ὠθεῖ διὰ τοῦ στόματος τὸ ξίφος, ὥστε τὴν αἰχμὴν
περάσασαν ἐνσχεῖν κατὰ τὸ ἰνίον (the nape of the neck)[1]. In our note on
Mark vi. 18, while strongly maintaining the sense of μνησικακεῖν as
eminently suited to that place, we hinted that for δεινῶς ἐνέχειν in St. Luke
it might be necessary to look out for some other meaning of the word ; and if

[1] For ἐνσχεῖν G. H. Schaefer prints ἀνασχεῖν from a conjecture of Coraës, who compares Vit. Caes. XLIV : ἀνακόπτεται ξίφει πληγεὶς διὰ τοῦ στόματος, ὥστε καὶ τὴν αἰχμὴν ὑπὲρ τὸ ἰνίον ἀνασχεῖν. But though the incident is the same, the difference in the prepositions makes one hesitate to accept the correction as certain.

so, none seems to have a better claim than that of Budaeus, *acriter instare*, or of the A. V. "to urge *him* vehemently." But after all, it may still be a question, whether the notion of *angry feeling* be not suitable to this place as well as to the other. "The scribes and Pharisees began to be very angry." So at least Euthymius: Ἐνέχειν, ἤγουν ἐγκοτεῖν, ὀργίζεσθαι; and the Philo-xenian Syriac ܘܐܡܪܝܢ ܠܡܣܐ, using the very same word ܡܣܐ as Paul of Tela for ἐνέχειν Gen. xlix. 23, and for ἐγκοτεῖν Psal. liv. 4. The older Syriac version, though somewhat free, is to the same effect: "they began ܘܗܘܘ ܡܬܚܡܬܝܢ ܥܠܘܗܝ, *aegre ferre, et irascebantur.*"

XII. 19 : "Soul, thou hast much goods," &c. Compare Charit. Aphrod. III. 2 : καρτέρησον, ψυχή, προθεσμίαν σύντομον, ἵνα τὸν πλείω χρόνον ἀπολαύσης ἀσφαλοῦς ἡδονῆς. And, for the whole parable, Lucian. Navig. 25 : ᾺΔΕΙ-ΜΑΝΤΟΣ. Τοῦτον ἐβουλόμην βιῶναι τὸν βίον, πλουτῶν ἐς ὑπερβολὴν καὶ τρυφῶν, καὶ πάσαις ἡδοναῖς ἀφθόνως χρώμενος. ᎪΥΚΙΝΟΣ. Τίς γὰρ οἶδεν, εἰ ἔτι παρακειμένης σοι τῆς χρυσῆς τραπέζης . . . ἀποφυσήσας τὸ ψυχίδιον ἄπει, γυψὶ καὶ κόραξι πάντα ἐκεῖνα καταλιπών;

XIII. 1 : παρῆσαν δέ τινες . . . ἀπαγγέλλοντες. "There were present . . . some that told him." Rather, as Dean Alford, "There came some . . . that told him." See for this use of πάρειμι Matt. xxvi. 50. John xi. 28. Acts x. 21. Coloss. i. 6. Wetstein quotes a strikingly similar example from Diod. Sic. XVII. 8 : περὶ ταῦτα δ᾽ ὄντος αὐτοῦ, παρῆσάν τινες ἀπαγγέλλοντες πολλοὺς τῶν Ἑλλήνων νεωτερίζειν. We may also compare Gen. xi. 13 : παραγενόμενος δὲ τῶν ἀνασωθέντων τις ἀπήγγειλεν ᾽Αβραὰμ τῷ περάτῃ.

XIII. 9 : εἰς τὸ μέλλον. A. V. "*then* after that." R. V. "thenceforth." The true rendering of εἰς τὸ μέλλον was pointed out by Jeremiah Markland in his *Expl. Vet. Auct.* p. 286, namely, "next year." Here ἔτος occurs in the preceding verse, but even without that, the idiom is well established. Plutarch frequently uses it of magistrates *designate*, as Vit. Caes. XIV : τὸν δὲ Πείσωνα κατέστησεν ὕπατον εἰς τὸ μέλλον. Another good example (also quoted by Markland) is Joseph. Ant. I. 11, 2 : ἥξειν ἔφασαν εἰς τὸ μέλλον, καὶ εὑρήσειν αὐτὴν ἤδη μητέρα γεγενημένην, compared with Gen. xviii. 10 : κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, "about this time next year," for which we also find νέωτα or

εἰς νέωτα. So the Lexicographers, as Moeris, p. 268: Νέωτα, Ἀττικῶς· τὸ μέλλον ἔτος, Ἑλληνικῶς. Hesychius: Νέωτα· εἰς τὸ ἐπιὸν ἢ μέλλον ἔτος. We need not translate "against next year," the preposition being redundant, as in εἰς αὔριον, εἰς τὴν τρίτην. But 1 Tim. vi. 19, "laying up . . . against the time to come" (εἰς τὸ μέλλον) is different.

XIII. 33: πλὴν δεῖ με σήμερον καὶ αὔριον—καὶ τῇ ἐχομένῃ πορεύεσθαι. This is the arrangement approved by the Greek commentators, the ἀποσιώπησις to be marked by the voice, making a pause at αὔριον, and closely joining καὶ τῇ ἐχ. πορεύεσθαι. After αὔριον the Syriac Peschito supplies ἐργάζεσθαι, Euthymius ἐνεργῆσαι ἃ εἶπον, others ἐκβάλλειν δαιμόνια. But Theophylact prefers the more natural method described above. Μὴ νοήσῃς, he says, ὅτι δεῖ με σήμερον καὶ αὔριον πορεύεσθαι, ἀλλὰ στῆθι ἄχρι τοῦ σήμερον καὶ αὔριον, καὶ οὕτως εἰπὲ τὸ τῇ ἐχ. πορεύεσθαι. He goes on to illustrate the construction from common parlance: Ἐγὼ κυριακῇ, δευτέρᾳ—καὶ τρίτῃ ἐξέρχομαι. So the unhappy debtor in Aristophanes (Nub. 1131) counts the intervening days to the last day of the month, when the interest was to be paid :—

> Πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα·
> εἶθ' ἣν ἐγὼ μάλιστα πασῶν ἡμερῶν
> δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
> εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.

In that case, πορεύεσθαι would be *discedere ex vita*, as in Ch. xxii. 22 ; and ὑπάγειν Matt. xxvi. 24.

XIV. 10: προσανάβηθι ἀνώτερον. "Go up higher." Here no account is taken of the preposition πρός. It must have one of two values; either of *addition*, "Adscende *adhuc* superius" (Bois) as 1 Macc. x. 36: ἕτεροι δὲ ὁμοίως προσαναβάντες (in addition to those who first mounted the wall) ; or, of *motion towards* a place, "Ascende *huc* superius," as Exod. xix. 23: οὐ δυνήσεται ὁ λαὸς προσαναβῆναι πρὸς τὸ ὄρος τὸ Σινᾶ. The latter seems to be the case here. The host comes into the room (ὅταν ἔλθῃ ὁ κεκληκώς σε, not as in v. 9, ἐλθὼν ἐρεῖ σοι), takes his place at the head of the table, and calls to the guest whom he intends to honour, "Friend, *come* up higher." This view is remarkably confirmed by the passage in Prov. xxv. 7, which our Lord undoubtedly had in

his mind : κρεῖσσον γὰρ τὸ ῥηθῆναί σοι, ἀνάβαινε πρὸς μέ, ἢ ταπεινῶσαί σε ἐν προσώπῳ δυνάστου.

XIV. 17 : ὅτι ἤδη ἕτοιμά ἐστι πάντα. So A, Vulg. Philox. and (with a transposition, πάντα ἕτοιμά ἐστιν) D, Pesch. In Bℵ¹ πάντα is wanting. We shall first give a few examples of the more familiar phrase, "All things are ready." Matt. xxii. 4 : πάντα ἕτοιμα. Plut. Vit. Pyrrh. XV : γενομένων δὲ πάντων ἑτοίμων. Thucyd. VII. 65 : καὶ ἐπειδὴ πάντα ἕτοιμα ἦν. Babr. Fab. LXXV : ἕτοιμα δεῖ σε πάντ᾽ ἔχειν· ἀποθνήσκεις. Ibid. CX : πάνθ᾽ ἕτοιμά σοι ποιεῖ. With εὐτρεπῆ for ἕτοιμα we have Lucian, D. Mar. X. 2 : σὺ δὲ ἀπάγγελλε τῷ Διὶ πάντα εἶναι εὐτρεπῆ. Id. Asin. 20 : ἀλλὰ πάντα, εἶπεν ἡ γραῦς, εὐτρεπῆ ὑμῖν, ἄρτοι πολλοί, οἴνου παλαιοῦ πίθοι, καὶ τὰ κρέα δὲ ὑμῖν τὰ ἄγρια σκευάσασα ἔχω. Diod. Sic. XVIII. 54 : ὡς δὲ εὐτρεπῆ πάντα ἦν αὐτῷ τὰ πρὸς τὴν ἀποδημίαν. Ibid. 70 : ταχὺ δὲ πάντων εὐτρεπῶν γενομένων. The curious expression, ὅτι ἤδη ἕτοιμά ἐστιν, "for things are now ready," is not defended by Paus. Messen. XV. 1 : ὡς δὲ τὰ ἄλλα ἐς τὸν πόλεμον ἕτοιμα ἦν αὐτοῖς ; nor yet by Plut. Vit. Thes. XIX : γενομένων δὲ ἑτοίμων (sc. τῶν νηῶν, which may be assumed from ναυπηγίᾳ). But the following clear instances from Thucydides, namely, II. 98 : Σιτάλκης . . . παρεσκευάζετο τὸν στρατόν· καὶ ἐπειδὴ αὐτῷ ἕτοιμα ἦν, ἄρας ἐπορεύετο κ.τ.έ. ; and VI. 50 : καὶ μελλόντων αὐτῶν, ἐπειδὴ ἕτοιμα ἦν, ἀποπλεῖν, seem to establish a peculiar usage with regard to ἕτοιμα, which is in accordance with the reading of the most generally approved MSS. in this place.

XIV. 21 : ἀναπήρους. The uncials (here and v. 13) vary between ἀναπείρους and ἀναπίρους, which is the commonest of all faults of spelling. Yet Dean Alford (and, perhaps, other modern editors) have actually printed ἀναπείρους ! How would such preposterous sticklers for uncial infallibility deal with the witty saying of Diogenes : ἀναπήρους ἔλεγεν, οὐ τοὺς κωφοὺς καὶ τυφλούς, ἀλλὰ τοὺς μὴ ἔχοντας πήραν ?

XIV. 31 : πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον. The A. V. "Going to make war against another king," conveys to the English reader the idea which would be expressed by the Greek μέλλων πρὸς ἕτερον βασιλέα πόλεμον ἄρασθαι, instead of the true sense, "on his way to fight a battle with

another king." There need be no hesitation in rendering πόλεμον by "battle" here as well as in 1 Cor. xiv. 8. Rev. ix. 9 (in both which places the A. V. has been injudiciously altered by the Revisers), because the Greek noun is employed in both senses (Passow says that in Homer and Hesiod the idea of *battle* prevails, in later writers, especially Attic, that of *war*), and the verb συμβαλεῖν is decisive in favour of "battle." Compare the phrases συμβαλεῖν τινι εἰς μάχην, εἰς χεῖρας, συμβαλεῖν τοῖς πολεμίοις (Herod.), and συμβολή, *praelium*. Even in the phrase ποιῆσαι πόλεμον μετά τινος (Rev. xi. 7. xii. 17) a single conflict seems to be intended.

In what follows the use of ἐν for μετά will offend no one who will take the trouble to compare Num. xx. 20: καὶ ἐξῆλθεν Ἐδὼμ ἐν ὄχλῳ βαρεῖ καὶ ἐν χειρὶ ἰσχυρᾷ; or Jude 14: ἰδοὺ ἦλθε κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ. Those who suggest that the difference of prepositions indicates that the 10,000 were the entire force at the disposal of the one king, and the 20,000 only so many as the other belligerent thought sufficient for the occasion, may be dismissed with the equivocal compliment, *Subtilius quam verius*.

XV. 13: ζῶν ἀσώτως. "With riotous living." Why not, "with prodigal living," with reference to the familiar English title of the parable, "The prodigal son[1]"? Aristotle (Eth. Nic. IV. 1, 3) defines the word: τοὺς γὰρ ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροὺς ΑΣΩΤΟΥΣ καλοῦμεν. *Profuse expenditure* seems to be the leading idea of the word, other ideas, as those of profligacy, debauchery, and riotous living, coming in by way of association. Plutarch (T. II, p. 463 A) gives us a glimpse of the life of such an one (quoted in a garbled form by Wetstein): διὸ τῶν μὲν ἀσώτων ταῖς οἰκίαις προσιόντες, αὐλητρίδος ἀκούομεν ἑωθινῆς, καὶ πηλόν, ὥς τις εἶπεν, οἴνου, καὶ σπαράγματα στεφάνων, καὶ κραιπαλῶντας ὁρῶμεν ἐπὶ θύραις ἀκολούθους. Compare Archbishop Trench's *Synonyms of the N. T.*, p. 52, ed. 9.

XV. 30, 32: ὁ υἱός σου οὗτος ... ὁ ἀδελφός σου οὗτος. To give the full force of οὗτος we might almost venture to translate, "This *precious* son of

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[1] The title of this κεφάλαιον in Greek is, Περὶ τοῦ ἀποδημήσαντος εἰς χώραν μακράν; but a more appropriate one would be, Περὶ τοῦ υἱοῦ τοῦ ἀσώτου. [Note, that in v. 22, the insertion of ταχὺ before ἐξενέγκατε is supported by a fragment of the Curetonian Syriac published by Professor Wright in 1872].

thine," "This *dear* brother of thine." Wetstein compares Aristoph. Nub. 60: μετὰ ταῦθ' ὅπως ῥῶν ἐγένεθ' υἱὸς οὑτοσί, where the Scholiast directs the reader to stop at υἱός, and then, after a pause, add οὑτοσί, ὡς ἀχθομένου αὐτοῦ τῇ γενέσει.

XVI. 1: καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. "Διεβλήθη—not *wrongfully*, which the word does not imply necessarily—but *maliciously*, which it does imply."—*Alford*. It means properly *being accused behind one's back*. So Herod. VII. 10, 7: ὁ μὲν γὰρ διαβάλλων ἀδικέει, οὐ παρεόντος κατηγορέων. Lucian. De Calum. 8: ὁ δὲ τῇ διαβολῇ κατὰ τῶν ἀπόντων λάθρα χρώμενος. St. Luke's construction, διεβλήθη τινί (or πρός τινα) ὡς ποιῶν τι, is that of the best Greek authors; e.g. Stob. Flor. T. XLII. 13: Πελοπίδας, ἀνδρείου στρατιώτου διαβληθέντος αὐτῷ, ὡς βλασφημήσαντος αὐτόν. Lucian. De Calum. 29: τὸν Σωκράτην τὸν ἀδίκως πρὸς τοὺς Ἀθηναίους διαβεβλημένον, ὡς ἀσεβῆ καὶ ἐπίβουλον. Dion. Hal. Ant. VIII. 49: ἔπειτα διαβληθεὶς πρὸς αὐτούς, ὡς συμπράττων πάλιν τοῖς τυράννοις τὴν κάθοδον.

XVI. 19: εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. The Revisers have done right in retaining the A. V., except that for "faring" they might with advantage have substituted "feasting." So the Vulg. *et epulabatur quotidie splendide*. But in the margin they propose another rendering: "living in mirth and splendour every day." Here the luxurious living of the rich man is presented to us under two differing aspects: *mirth*, which we may suppose to consist in eating and drinking, and *splendour*, which suggests elegance of house and furniture. But the Greek word εὐφραινόμενος only contains the former idea, that of merry-making, which is qualified by the adverb λαμπρῶς, *laute*, "sumptuously." Thus Theophylact: Λαμπρῶς· ἀσώτως καὶ πολυτελῶς. And we often find this epithet in connexion with feasting: e.g. Ecclus. xxix. 22: λαμπρὰ ἐδέσματα. Diod. Sic. XIV. 108: τὸ μὲν πρῶτον ἐφ' ἡμέρας τινὰς ἐχορήγουν τὰς τροφὰς λαμπρῶς. XVII. 91: τὴν δύναμιν ἅπασαν λαμπρῶς εἱστίασε. 93: ξενισθεὶς λαμπρῶς.

XVI. 20: ἐβέβλητο, "was laid." Dean Alford *improves* upon this, already too literal, version: "ἐβέβλητο, *was*, or *had been*, *cast down*, i.e. was placed there on purpose to get what he could of alms." In that case we should have expected ἐτίθετο, as in the account of the impotent man (Acts iii. 2) ὃν ἐτίθουν

καθ᾽ ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ. But ἐβέβλητο is merely "lay," and differs from ἔκειτο only as it is used specially of sick persons. See Matt. viii. 6. Nor can we agree with the Dean in thinking that ἀλλὰ καὶ in the next verse seems to imply that he got the crumbs; or that the dogs licked his sores *in pity* (not, as Bengel, *dolorem exasperantes*). This latter incident is introduced to shew the utter helplessness and friendlessness of the beggar, who had no one that cared for him even so much as to drive away the dogs that took advantage of his impotence. So Theophylact: ἀλλὰ καὶ ἔρημος τῶν θεραπευσόντων· οἱ γὰρ κύνες ἔλειχον τὰ ἕλκη αὐτοῦ, οἷα μηδενὸς ὄντος τοῦ ἀποσο-βήσοντος αὐτούς. We may compare the fable of "The Flies," as told by Josephus (Ant. XVIII. 6, 5): Τραυματίᾳ τινὶ κειμένῳ μυῖαι κατὰ πλῆθος τὰς ὠτειλὰς περιέστησαν· καί τις τῶν παρατυχόντων, οἰκτείρας αὐτοῦ τὴν δυστυχίαν, καὶ νομίσας ἀδυναμίᾳ μὴ βοηθεῖν [sc. ἑαυτῷ] οἷός τε ἦν ἀποσοβεῖν αὐτοὺς παραστάς κ.τ.λ.

XVII. 21. A. V. "The kingdom of God is within you. Or, *among you.*" The Greek is ἐντὸς ὑμῶν, which some explain in the sense of ἐν ὑμῖν, or ἐν μέσῳ ὑμῶν, and compare Ch. xi. 10: ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς κ.τ.έ. But no *sound* example has yet been adduced of ἐντός so used. The only apparent one, which has been handed down from Raphel to Dean Alford, is Xenoph. Anab. I. 10, 3: οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην (Cyrus's Milesian concubine) ἔσωσαν, καὶ ἄλλα ὁπόσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν; where, however, ἐντὸς αὐτῶν is not simply "among them," but "within their position," and does not differ from ἐντὸς τοῦ τείχους γενέσθαι, *to get safe within the wall.* The generally received version is supported by the invariable use of ἐντός (compare Psal. xxxviii. 4. cii. 1: ἡ καρδία μου ἐντός μου—πάντα τὰ ἐντός μου) as well as by similar sentiments in the Apostolic writings (e.g. Rom. xiv. 17). Though the kingdom of God was not, in any sense, in the hearts of the Pharisees, who were immediately addressed, nor is, in its fullest sense, in the hearts of the greater number of professed Christians, yet *that* is where it is to be sought: ταύτην, says Theophylact, τὴν ἀγγελικὴν κατάστασιν καὶ διαγωγὴν ἐντὸς ἡμῶν ἔχομεν, τουτέστιν, ΟΤΑΝ ΒΟΥΛΗΘΩΜΕΝ. "Let every man retire into himself, and see if he can find this kingdom in his heart; for if he find it not there, in vain will he find it in all the world besides [1]."

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[1] John Hales' *Golden Remains.*

XVIII. 5 : *ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.* A. V. " Lest by her continual coming she weary me." R. V. " Lest she wear me out (Gr. *bruise me*) by her continual coming." Dean Alford seems to incline towards Meyer's " literal interpretation "—" lest at last she should become desperate, and come and strike me in the face " (!). It may be conceded that *εἰς τέλος* admits of either signification, " continually," or " at last," as may be most suited to the context. Here, where it is closely joined with a present participle, we prefer the former, in which sense it is constantly interchanged with the Hebrew לָנֶצַח, *in perpetuum*, as we might say, " She is *for ever* coming and wearying me." With this also agrees the *tense* of the verb, *ὑπωπιάζῃ,* not *ὑπωπιάσῃ,* which necessarily implies a *recurring* action, such as wearying a person by continual solicitation, not something which is to be done " at last," that is, once only. This distinction is rightly insisted on by St. Chrysostom in a somewhat similar place, 2 Cor. xii. 7 : *ἄγγελος Σατᾶν ἵνα με κολαφίζῃ* ; on which he remarks : *ὥστε* ΔΙΗΝΕΚΟΥΣ *δεῖσθαι τοῦ χαλινοῦ· οὐ γὰρ εἶπεν, ἵνα κολαφίσῃ, ἀλλ' ἵνα κολαφίζῃ.* Meyer's interpretation is, therefore, doubly erroneous ; as it would require, to satisfy the plainest rules of grammar, *ἵνα μὴ εἰς τέλος ἐλθοῦσα ὑπωπιάσῃ με.* Need it be added, that what the unjust judge dreaded, was not a sudden burst of fury, which he would know how to deal with, but the trouble and annoyance of the woman's coming day after day, and preferring the same suit, which he, being under no restraints, human or divine, had no mind to grant?

XVIII. 7 : *καὶ μακροθυμῶν ἐπ' αὐτοῖς.* A. V. " Though he bear long with them." R. V. " And he is long-suffering over them ;" reading *μακροθυμεῖ* with all the uncials. There can be little doubt that this is the true construction of the passage, joining *καὶ μακροθυμεῖ* not with *οὐ μὴ ποιήσῃ,* but with *τῶν βοώντων,* which, in sense, is equivalent to *οἳ βοῶσιν.* Then the copula exerts the same force as in Psal. xxii. 2 : " Lord, I cry unto thee, *and* thou hearest not." Comparing Prov. xix. 11 (in the LXX and A. V.) I would translate : " who cry unto him day and night, and he *deferreth his anger* on their behalf." This sense of *μακροθυμεῖν,* though not a very common one, is sufficiently supported by the very similar text (Bois says, *Non est ovum ovo similius*) in Ecclus. xxxv. 18, speaking of the prayers of the poor : " For the Lord will not be slack (*οὐ μὴ βραδύνῃ*), neither will the Mighty be patient towards them

(οὐδὲ μὴ μακροθυμήσῃ ἐπ᾽ αὐτοῖς).” I add two good examples from St. Chrysostom, T. IV, p. 451 A : οὐκ οἰκτείρει τὸ γύναιον . . . ἀλλὰ μακροθυμεῖ, βουλόμενος τὸν λανθάνοντα θησαυρὸν . . . κατάδηλον ποιῆσαι. T. VII, p. 333 E : καὶ μετὰ ταῦτα πολλάκις ἀφῆκεν αὐτοὺς εἰς χαλεπωτέρους χειμῶνας πραγμάτων ἐμπεσεῖν, καὶ ἐμακροθύμησε.

Of course there is no contradiction between the tardiness implied in this verse, and the speedy vengeance denounced in the next. For (as Bois remarks) “Tarditas est κατὰ τὸ φαινόμενον, et ex opinione eorum quibus etiam celeritas, ut dicitur, mora est : at celeritas est κατὰ τὸ ἀληθές, et ex rei veritate.”

XIX. 16: παρεγένετο, “came,” not as R. V. “came before him.” It is exactly the same as ἦλθεν in the following verse, and is used by LXX for בוֹא 106 times. If the nobleman had dealt with his servants through an agent, instead of personally, παρεγένετο would have been equally appropriate. It is interchanged with προσέρχεσθαι Stob. Flor. T. XXIX. 78 : πόνου μὲν προσερχομένου, κακὸν ἡγούμεθα προσέρχεσθαι ἑαυτοῖς· ἡδονῆς δὲ παραγινομένης, ἀγαθὸν ἡγούμεθα παραγίνεσθαι ἡμῖν.

XIX. 29. XXI. 37 : πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. “The name, when thus put, must be accentuated ἐλαιών (Olivetum) ; for when it is the genitive of ἐλαία, the article is prefixed (v. 37).”—*Dean Alford.* But there it is πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, which does not prove that the mount itself was not called Ὄρος ἐλαιῶν. Thus in 2 Chron. xx. 26 we read ἐπισυνήχθησαν εἰς τὸν αὐλῶνα τῆς εὐλογίας ; but it follows, διὰ τοῦτο ἐκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου, Κοιλὰς εὐλογίας. And would it not, in the other case, be πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶρα? comparing Acts i. 12, ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος. The Syriac versions are divided, the Peschito accentuating ἐλαιών (ܙܝܬܐ ܕܕܒܚ), and the Philoxenian ἐλαιῶν (ܙܝܬܐ).

XIX. 44 : καὶ ἐδαφιοῦσί σε. “And shall lay thee even with the ground.” R. V. “And shall dash thee to the ground.” Besides Psal. cxxxvi. 9, where πρὸς τὴν πέτραν is added, Hos. xiv. 1 might be referred to, where we read, καὶ τὰ ὑποτίτθια αὐτῶν ἐδαφισθήσονται, without the addition. In the other sense the only example quoted is from the LXX, Amos ix. 14 : πόλεις τὰς ἠδαφισμένας, a false reading of Aldus, both the Vatican and Alexandrine MSS. having

ἠφανισμένας, agreeing with the Hebrew נִשְׁמֽוֹת. "To lay even with the ground" is ἰσόπεδον ποιῆσαι (2 Macc. ix. 14), κατάγειν ἕως ἐδάφους (Isai. xxvi. 5), εἰς ἔδαφος καθαιρεῖν (Thucyd., Polyb.), εἰς ἔδαφος καταβάλλειν (Plut.). With the places quoted above from Psalms and Hosea we may compare Eurip. Iph. A. 1151: βρέφος τε τοὐμὸν ζῶν προσούδισας πέδῳ, | μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας. Diod. Sic. T. X, p. 105 ed. Bip.: μηδ᾽ αὐτῶν τῶν ὑπομαζίων φειδόμενοι, ἀλλὰ ταῦτα μὲν τῆς θήλης ἀποσπῶντες προσήρασσον τῇ γῇ.

XX. 20: καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους. "And they watched *him*, and sent forth spies." Better, perhaps: "And watching their opportunity, they sent forth spies." This seems to be the force of παρατηρήσαντες *absolute positum*; as in the following example. Joseph. B. J. II. 18, 3 (quoted by Kypke): τῇ δὲ τρίτῃ νυκτὶ παρατηρήσαντες, οὓς μὲν ἀφυλάκτους, οὓς δὲ κοιμωμένους, πάντας ἀπέσφαξαν. Schol. ad Hom. Od. K, 494: ἐθεάσατο δύο δράκοντας ἐν τῷ Κιθαιρῶνι μιγνυμένους, καὶ παρατηρήσας τὴν δράκαιναν ἀνεῖλεν.

XXI. 35: ὡς παγὶς γὰρ ἐπελεύσεται. The corrected text (from BDℵ, al.) followed by the Revisers is, ὡς παγίς· ἐπεισελεύσεται γάρ, which they translate, "as a snare: for it shall break in upon," &c. But (1) as to the punctuation: ἐπελεύσεται or ἐπεισελεύσεται does not seem sufficiently strong to stand alone, especially when the verb in the preceding clause, ἐπιστῇ (which is hardly distinguishable from ἐπελεύσεται) is *doubly* emphasized by "suddenly," and "as a snare." And (2) as to the double compound ἐπεισελεύσεται: the second preposition seems to have no force or propriety in this place. In 1 Macc. xvi. 16: "So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and *came upon Simon into the banqueting place* (ἐπεισῆλθον τῷ Σίμωνι εἰς τὸ συμπόσιον) and slew him and his two sons," both prepositions exert their proper force; and, generally, when the enemy or the calamity "breaks in upon" an assembled multitude, as Palaeph. Incred. XVII. 4: εὐωχουμένων δὲ αὐτῶν (Trojans) ἐπεισέρχονται οἱ Ἕλληνες. Lucian. Asin. 38: καὶ γέλως ἐκ τῶν ἐπεισελθόντων πολὺς γίνεται ἔξω. But that is not the case here; what follows, ἐπὶ πάντας τοὺς καθημένους, being governed by the ἐπί in ἐπεισελεύσεται, not by the εἰς. On the whole, the reading of T. R. ὡς παγὶς γὰρ ἐπελεύσεται seems every way preferable, and is supported by all the ancient versions; although the *hyperbaton*, ὡς παγὶς ἐπελεύσεται γάρ would not be

without example[1]. If we accept this construction, and consider ἐπεισελ. to mean no more than ἐπελ., then we come back to the A. V., as equally satisfying either reading.

XXII. 31: ἐξῃτήσατο ὑμᾶς. A. V. "hath desired *to have* you." R. V. "asked to have you. Or, *obtained you by asking*." The best Greek authors distinguish between ἐξαιτεῖν, *deposcere aliquem in poenam*, and ἐξαιτεῖσθαι, *deprecari, to beg off;* but later writers do not always observe this rule. Thus Plut. Vit. Pyrrh. III: καὶ μικρὸν ὕστερον ἐξαιτουμένων τῶν πολεμίων (the child Pyrrhus), Κασσάνδρου δὲ καὶ διακόσια τάλαντα διδόντος, οὐκ ἐξέδωκεν. But in either case, the aorist certainly indicates the *success* of the requisition, as the following examples (from Wetstein) show. Plut. Vit. Pericl. XXXII: Ἀσπασίαν μὲν οὖν ἐξῃτήσατο (he begged off) . . . ἀφεὶς ὑπὲρ αὐτῆς δάκρυα, καὶ δεηθεὶς τῶν δικαστῶν. Xenoph. Anab. I. 1, 3: συλλαμβάνει Κῦρον, ὡς ἀποκτενῶν, ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει. I add S. Chrysost. T. XI, p. 137 B: ὥσπερ γὰρ εἴ τις ἄνδρα φονέα, κλέπτην, μοιχὸν μέλλοντα ἀπάγεσθαι ἐξαιτήσαιτο. An *unsuccessful* demand would have been expressed by ἐξῃτεῖτο ὑμᾶς. In the text we must have recourse to a periphrasis: "Satan hath procured you to be given up to him."

XXII. 37: τέλος ἔχει. A. V. "have an end," i.e. "are coming to a conclusion." In this sense we might compare Diod. Sic. XX. 95: τῶν τε μηχανῶν αὐτῷ τέλος ἐχουσῶν. Dion. Hal. Ant. X. 46: ἐπειδὴ τέλος ἑώρα τὰ τῶν πολεμίων ἔχοντα. 51: ἐπειδὴ δὲ τὰ μὲν καθ᾽ ἡμᾶς τέλος ἔχει (is a *fait accompli*). But since τὰ περὶ ἐμοῦ is best explained of the prophetic announcements concerning the Messiah, and τέλος ἔχει is a phrase appropriated by good Greek authors to the accomplishment of such predictions, we would so understand it here, "are being fulfilled," "are receiving their accomplishment," τελειοῦνται ἤδη (Euthym.). The following are examples of τέλος ἔχειν applied to *oracles, prophecies*, &c. Dion. Hal. Ant. I. 19: κατέμαθον . . . τέλος ἔχειν σφίσι τὸ θεοπρόπιον. 24: εἰ δὲ δὴ καὶ τούτων λάβοιεν τὴν δικαίαν μοῖραν, τέλος ἕξειν σφίσι τὸ λογίον. 55: ὡς τὰ πρῶτα τοῦ μαντεύματος ἤδη σφίσι τέλος

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[1] E. g. S. Chrysost. T. XI, p. 25 E: where for περὶ γὰρ τοῦ θεοῦ ταῦτα εἰρῆσθαι λέγω, the MSS. give περὶ τοῦ θεοῦ ταῦτα γὰρ εἰρῆσθαι λέγω.

ἔχει. 56: τέλος γὰρ τὰ μαντεύματα ἐφαίνετο ἔχειν. Pausan. Corinth. 16. 2: καὶ Ἀκρισίῳ μὲν ἡ πρόρρησις τοῦ θεοῦ (that Danae his daughter should give birth to a son who should kill his grandfather) τέλος ἔσχεν (he did so accidentally by throwing a *discus*). The R. V. "hath fulfilment" is ambiguous.

XXII. 38: "Behold, here are two swords." Add in margin: "Or, *knives*." "Chrysostom gives a curious explanation of the two swords: εἰκὸς οὖν καὶ μαχαίρας εἶναι ἐκεῖ διὰ τὸ ἄρτιον."—*Dean Alford*. There is nothing *curious* in this: it is very probable. The μάχαιρα, as is well-known, served both purposes, those of a knife and a sword. The Dean must have forgotten his Roman History (Dion. Hal. Ant. XI. 37): ὡς ἐγγὺς ἦν ἐργαστηρίου μαγειρικοῦ, μάχαιραν ἐξαρπάσας ἀπὸ τῆς τραπέζης κ.τ.λ.

XXII. 44: γενόμενος ἐν ἀγωνίᾳ. "Being in an agony." The word "agony" having become, by traditional usage, consecrated (as it were) to this particular phase of our Saviour's passion, it would be highly inexpedient to alter it; but there can be no objection to adding in the margin: "Gr. *a great fear*." The common notions of the meaning of the Greek word ἀγωνία are those which we are accustomed to attach to the English word "agony," and are so erroneous that it is necessary to discuss the noun and its cognate verb ἀγωνιᾶν at some length. FEAR then, more or less intense, is the radical idea of the word. In Diog. Laert. VII. 113 ἀγωνία is defined to be φόβος ἀδήλου πράγματος. And so Etym. M. p. 15, 42: ἀγωνία, ἐπὶ τοῦ εἰς ἀγῶνα μέλλοντος κατιέναι· καταχρηστικῶς δὲ καὶ ἐπὶ τοῦ ἁπλῶς φόβου. Viewing the words ἀγωνία and ἀγωνιᾶν in connexion with their synonyms, we find them constantly joined with other words expressive of *fear*. Thus Demosth. p. 236, 91: ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ. Joseph. Ant. XI. 8, 4: ἦν ἐν ἀγωνίᾳ καὶ δέει. Diod. Sic. XVI. 42: οἱ βασιλεῖς ... εἰς ἀγωνίαν καὶ μεγίστους φόβους ἐνέπιπτον. Plut. Vit. Mar. XLIII: ὥστε καὶ τῶν φίλων ἕκαστον ἀγωνίας μεστὸν εἶναι καὶ φρίκης, ὁσάκις ἀσπασόμενοι τῷ Μαρίῳ πελάζοιεν (because, if Marius did not return the salutation, his δορυφόροι took it as a hint to kill the person saluting). Aelian. V. H. II. 1: ὁ μὲν (Ἀλκιβιάδης) ἠγωνία καὶ ἐδεδίει πάνυ σφόδρα εἰς τὸν δῆμον παρελθεῖν. Stob. Flor. T. CVIII. 83: ὧν γὰρ ὑπαρξάντων ἄνθρωποι λυποῦνται, τούτων ἐν προσδοκίᾳ γενομένων φοβοῦνται καὶ ἀγωνιῶσι.

Diod. Sic. XIII. 45: περιδεεῖς ἐγίνοντο, περὶ σφῶν ἀγωνιῶντες. XIX. 26: τοῦ δὲ περὶ ταῦτα θορυβουμένου, καὶ περὶ τοῦ μέλλοντος ἀγωνιῶντος. S. Chrysost. T. VII, p. 344 B: οὕτω καὶ Μωϋσῆς πρότερον φοβεῖται τὸν ὄφιν, καὶ φοβεῖται οὐχ ἁπλῶς, ἀλλὰ μετὰ πολλῆς τῆς ἀγωνίας.

Of the phrase εἶναι or γίνεσθαι ἐν ἀγωνίᾳ I have no other example, except one from Servius to be presently quoted; but its equivalent ἐν ἀγωνίᾳ καθεστηκέναι is common: e.g. Diod. Sic. XIV. 35: διόπερ οἱ Κύρῳ συμμαχήσαντες σατράπαι καὶ πόλεις ἐν ἀγωνίᾳ καθειστήκεισαν, μήποτε δῶσι τιμωρίαν κ.τ.ἑ. XVII. 116: καὶ θεοῖς ἀποτροπαίοις θύσας, ἐν ἀγωνίᾳ καθειστήκει (Alex. M.) καὶ τῆς τῶν Χαλδαίων προρρήσεως ἐμνημόνευσε. XXI. 5: ἔτι μᾶλλον ὑπὲρ τοῦ μέλλοντος ἐν ἀγωνίᾳ καθειστήκεισαν.

Of the versions the Peschito renders ἀγωνία by |ﬡﬡ?, which is the common word for φόβος; the Philoxenian by ﬡﬡﬡ, and the Vulgate by *agonia*. But the Latin word most nearly corresponding to it is *trepidatio*, as we learn from Servius on Virg. Aen. XII. 737: "Dum trepidat, i.e. dum turbatur, festinat, quod Graecis ἐν ἀγωνίᾳ ἐστίν." May not this have been the word used by the old Latin version (commonly, on the precarious foundation of a doubtful[1] reading in St. Augustine, called the *Itala*); to which there is probably an allusion in a passage of St. Bernard, quoted in D. Heinsii *Exerc. Sacr.* p. 232: *Et quos vivificabat mors tua, tua nihilominus* trepidatio *robustos, et maestitia laetos, et taedium alacres, et turbatio quietos faceret.*

In the Greek versions of the O. T. the verb ἀγωνιᾶν answers to יָרֵא, *timuit*, Dan. i. 10, LXX. (where Theod. has φοβοῦμαι); to חָרַד, *trepidus*, 1 Reg. iv. 13, in an anonymous version; and to דָּאַג, *sollicitus fuit*, Jerem. xxxviii. 19 in Symmachus's version: ἐγὼ ἀγωνιῶ διὰ τοὺς Ἰουδαίους (A. V. "I am afraid of the Jews").

XXII. 66: καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. A. V. "And they led him into their council." Rather, "they brought him up before their

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[1] I call the reading doubtful, (1) because the *Italic* version, if such there were, would have been called *Italica*, not *Itala;* and (2) because in the printed text, "In ipsis autem interpretationibVS ITALA caeteris praeferatur; nam est verborum tenacior cum perspicuitate sententiae," Archbishop Potter's emendation, "interpretationibVS VSITATA," (or, as commonly written, "interpretationib⁹ usitata,") is so admirable, as almost to command assent. St. Augustine elsewhere speaks of "codices ecclesiasticae *interpretationis usitatae.*"

council.' Compare Acts xii. 4 : " intending after Easter to bring him forth to the people (ἀναγαγεῖν αὐτὸν τῷ λαῷ). 2 Macc. vi. 10 : δύο γὰρ γυναῖκες ἀνήχθησαν (for having circumcised their children). Lucian Ver. Hist. II. 6 : ἀναχθέντες ὡς τὸν βασιλέα. The Revisers have here adopted the *less* difficult reading ἀπήγαγον, " they led him away."

XXIII. 32 : ἕτεροι δύο κακοῦργοι. A. V. "two other malefactors," (in recent editions sometimes pointed, "two other, malefactors"). R. V. "two others, malefactors." The more probable reading of Bℵ, ἕτεροι κακοῦργοι δύο, will not admit of being so tampered with. But even in T. R., there is no occasion to separate "other" from "malefactors." It is a *negligent* construction, common to all languages, and not liable to be misunderstood. In the exhortation in our Communion Service, the minister says : " If he require further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word," without incurring the imputation of vanity or self-laudation. And so far from this text being a stumbling-block to the intelligent reader, he should rather view in it a literal fulfilment of Isaiah's prophecy, "And he was numbered with the transgressors."

XXIII. 42 : μνήσθητί μου. Compare Gen. xli. 14. Herod. IX. 45 : ἢν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ, μνησθῆναί τινα χρὴ καὶ ἐμεῦ ἐλευθερώσεως πέρι. Chariton. Aphrod. VI. 5 : καὶ ὅταν πλουτῇς, ἐμοῦ μνημόνευε. Babr. Fab. L. 16 : ἐρρυσάμην σε, φησίν, ἀλλά μου μνήσκου.

XXIII. 44 : καὶ ἐσκοτίσθη ὁ ἥλιος. Another reading is τοῦ ἡλίου ἐκλείποντος, which the Revisers adopt, rendering : "the sun's light failing, Gr. *the sun failing*." Rather, "the sun being eclipsed," this being the common manner of describing that phaenomenon in Greek, ὁ ἥλιος ἐξέλιπε. Moreover the reading ἐκλιπόντος for ἐκλείποντος is supported by ℵL and the Philoxenian Syriac, which latter reads in text, τοῦ ἡλίου † σκοτισθέντος, and in margin † ἐκλιπόντος (not ἐκλείποντος which would require ܡܚܫܟ ܗܘܐ ܕ, not, as it stands, ܕ ܡܚܫܟ ܐܘ). However, as the MSS. have been divided, ever since Origen's time, between the two readings, I think it would be safer to retain the A. V., and to record in margin : "Other ancient authorities read *the sun being eclipsed ;*" as, indeed, it was κατὰ τὸ φαινόμενον.

XXIII. 51 : οὗτος οὐκ ἦν συγκατατεθειμένος κ.τ.έ. " He had not consented " &c. " The meaning is, he had absented himself, and taken no part in their (the council's) determination against Jesus."—*Dean Alford*. This is rather more than can be safely affirmed. He may have been present, but have *dissented* from the resolution taken; perhaps, like Nicodemus, another secret disciple of Jesus (John vii. 50), stated his objections to it. We cannot say for certain; but the word συγκατατεθειμένος is rather in favour of this view. If we could interrogate the " honourable councillor " on the subject, the following dialogue (adapted from Lys. c. Eratosth. p. 122) might not be far from the truth : Ἦσθα ἐν τῷ βουλευτηρίῳ, ὅτε οἱ λόγοι ἐγένοντο περὶ Ἰησοῦ τοῦ Ναζωραίου ; ἨΝ. Πότερον συνηγόρευες τοῖς κελεύουσιν ἀποκτεῖναι, ἢ ἀντέλεγες ; ΑΝΤΕΛΕΓΟΝ.

XXIV. 12 : παρακύψας. A. V. " stooping down." In John xx. 5, 11 A. V. gives " stooping down and *looking in* (sic)." R. V. (ter) " stooping and looking in." I should prefer, in all cases, simply " looking in," though " peeping in " would more accurately define the word παρακύπτειν, which means *exserto capite prospicere* sive *introspicere*. So Gen. xxvi. 8 : παρακύψας διὰ τῆς θυρίδος, εἶδε τὸν Ἰσαὰκ παίζοντα κ.τ.έ. Prov. vii. 6 : ἀπὸ τῆς θυρίδος εἰς τὰς πλατείας παρακύπτουσα. Ecclus. xxi. 23 : ἄφρων ἀπὸ θύρας παρακύπτει εἰς οἰκίαν, where A. V. " A fool will *peep in* at the door into the house ; " though this might be thought too trivial an expression in the Gospels. The *downward stooping* is rightly rejected by Casaubon against Baronius, p. 609 : " Male etiam probat *humilitatem* sepulchri ex eo quod dicitur Joannes *se inclinasse ;* nam Graeca veritas habet παρακύψαι, quod sive de fenestra sumatur, sive de janua, nullam inclinationem corporis designat, qualem sibi finxit Baronius, sed *protensionem colli* potius *cum modica corporis incurvatione*[1]."

XXIV. 17 : καί ἐστε σκυθρωποί. The reading of Bℵ, and (it would appear) originally of A, is καὶ ἐστάθησαν σκυθρωποί, for which R. V. " And they stood

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[1] Sir James Ferguson (*Essay on the Ancient Topography of Jerusalem*, p. 88) has fallen into the same error : " I may also mention here, that the position of the cave on the Sakrah exactly corresponds with the indication in the Bible narrative ; for the Evangelists all agree that those that came to look for the body of Christ 'looked down into the sepulchre,' which they must have done in the Sakrah ;—but in the modern building [commonly called, the Holy Sepulchre] the tomb is several feet above the pavement of the church ; and if that pavement and the filling up were removed, they must have stood on their tip-toes to have looked in."

still, looking sad." Apart from the testimony of the MSS., there are several reasons why we should hesitate to accept this reading. (1) The passive form σταθῆναι is not "to stand still," but either "to be established" (Deut. xix. 15. Matt. xviii. 10), or "reared" (as the tabernacle Num. ix. 15) ; or else "to be weighed" (Job xxviii. 15. Dan. v. 9). The only exception is the participle σταθείς, which (by usage) came to be interchanged with στάς in the sense of "standing" (Acts v. 20. xvii. 22) or even "standing still" (Luke xviii. 40). To "stand still," said of a moving person or thing, is στῆναι, as ἔστη ὁ ἥλιος (Jos. x. 13. Hab. iii. 11); ἔστησαν, οὐκ ἀπεκρίθησαν (Job xxxii. 16); οἱ βαστά-ζοντες ἔστησαν (Luke vii. 14); ἐκέλευσε στῆναι τὸ ἅρμα (Acts viii. 38). (2) The sentence, "They stood still, looking sad," must strike the English reader, as singular, considering that the "sadness" must have been depicted on their countenances both before and after their "standing still." In the Greek, ἐστάθησαν σκυθρωποί is open to the same remark, with the addition that "looking sad" is not σκυθρωποί, but σκυθρωπάζοντες, as in Psal. xxxvii. 6 : ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην (compare Psal. xli. 13. xlii. 2 LXX). (3) But why should they "stand still" at all ? We read in v. 15 that while they conversed together as they walked, "Jesus himself drew near and went with them," joining, of course, in their conversation. It was natural for him to ask what they were talking about so earnestly when he came up, especially as, judging from the expression of their countenances, it was a painful subject. One of them answers for both, and the conversation proceeds, still, it would appear, "as they walked." If they "stood still," the narrative would seem to imply that all the parties continued standing during the entire discussion that followed ; at least there is no mention of their resuming their journey, till we read in v. 28 that they "drew nigh unto the village whither they were going." (4) On all other occasions similar to the present, it is not the narrator, but one of the parties concerned in the transaction, who notices "the sadness of countenance" of the other party. Thus in Gen. xl. 7 Joseph says to his fellow-prisoners : τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπὰ σήμερον ; and in Neh. ii. 2 the king says to his cup-bearer : διὰ τί τὸ πρόσωπόν σου πονηρόν (Hex. σκυθρω-πόν) ;

XXIV. 18: σὺ μόνος παροικεῖς κ.τ.ἑ. R. V. "Dost thou alone sojourn in Jerusalem ?" and in margin : "Or, *Dost thou sojourn alone in Jerusalem ?*"

But the former of the two versions seems to be the idea most commonly expressed on similar occasions. Thus Dio Chrys. Or. III, p. 42 (quoted by Wetstein): σὺ ἄρα, εἶπε, μόνος ἀνήκοος εἶ τούτων ἃ πάντες ἴσασιν; Charit. Aphrod. I. 11: μόνοι γὰρ ὑμεῖς οὐκ ἀκούετε τὴν πολυπραγμοσύνην τῶν Ἀθηραίων; Lucian. Ep. Sat. 25: θαυμάζω γάρ σε, εἰ μόνος τῶν ἁπάντων ἀγνοεῖς, ὡς ἐγὼ μὲν πάλαι βασιλεὺς ὢν πέπαυμαι.

XXIV. 39: ψηλαφήσατέ με κ.τ.έ. Wetstein gives a quotation (in Latin) from a Rabbinical commentary on the Book of Ruth, which (in Greek) would read thus: Ἤρξατο ὁ Βοὸς ψηλαφῆσαι τὴν κόμην αὐτῆς, καὶ εἶπε· Πνεῦμα οὐκ ἔχει κόμην.

XXIV. 50: ἕως πρὸς [T. R. εἰς] Βηθανίαν. The Revisers, adopting the reading of BC¹DLℵ, have translated, "until *they were* over against Bethany"; but this sense of πρός requires confirmation. The preposition after ἕως would seem to be a mere expletive, perhaps from the Aramaic ܥܕܡܐ ܠ. Ἕως εἰς occurs Lev. xxiii. 14: ἕως εἰς αὐτὴν τὴν ἡμέραν ταύτην, and is common (of places) in Polybius: ἕως πρός is found Gen. xxxviii. 1: καὶ ἀφίκετο ἕως πρὸς ἄνθρωπόν τινα Ὀδολλαμίτην.

ST. JOHN.

Chap. I. v. 11: εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. A.V. "He came unto his own, and his own received him not." By "his own," in *both* places, an unlearned reader cannot fail to understand "his own people." But the R. V. is not much less misleading: "He came unto his own (Gr. *his own things*) and they that were his own received him not." Why not, "He came to his own *home*, and his own *people* received him not," though the italics are scarcely necessary? We may appeal to the A. V. itself, which translates ἕκαστος εἰς τὰ ἴδια (John xvi. 32) by "every man to his own (Or, *his own home*)"; and ὑπέστρεψαν εἰς τὰ ἴδια (Acts xxi. 6) by "they returned home again." Compare also Esth. v. 10: καὶ εἰσῆλθεν εἰς τὰ ἴδια (אֶל־בֵּיתוֹ). vi. 12: Ἀμὰν δὲ ὑπέστρεψεν εἰς τὰ ἴδια (same Hebrew). 3 Esdr. vi. 31: ληφθῆναι

ξύλον ἐκ τῶν ἰδίων αὐτοῦ (מִן־בֵּיתֵהּ Ezr. vi. 11).   Dion. Hal. Ant. VIII. 57:
ἀπέλυσεν ἐπὶ τὰ οἰκεῖα. Ibid. 63: ἀπῇεσαν ἑκάτεροι ἐπὶ τὰ σφέτερα.

I. 24: καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. If the reading of
BC¹LN¹, which omits οἱ, is to be followed, we would not render, "And they
had been sent from the Pharisees," which would require παρὰ τῶν Φ., as in v.
6; but, "And there had been sent *some* of the Pharisees," ἐκ τῶν being often
so used by St. John, e.g. in the nom. case (as here) Ch. xvi. 17: εἶπον οὖν ἐκ
τῶν μαθητῶν αὐτοῦ. vii. 40 (corrected text): ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τὸν
λόγον; in the accus. 2 Epist. 4: εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας.
Apoc. ii. 10; and perhaps in the gen. John iii. 25: ἐγένετο οὖν ζήτησις ἐκ τῶν
μαθητῶν Ἰωάννου, where the use of ἐκ for "on the part of" is doubtful.

II. 9: οἱ ἠντληκότες τὸ ὕδωρ. A.V. "Which drew (R.V. had drawn) the
water." This is generally understood of *drawing the water from the well*, as in
Ch. iv. 7. So St. Chrysostom: εἰ γὰρ ἔμελλόν τινες ἀναισχυντεῖν, ἠδύναντο πρὸς
αὐτοὺς λέγειν οἱ διακονησάμενοι· ἡμεῖς τὸ ὕδωρ ἠντλήσαμεν· ἡμεῖς τὰς ὑδρίας
ἐνεπλήσαμεν. And Nonnus: ὑδροφόρος γὰρ | ᾔδει λάτρις ὅμιλος, ὃς ὑγροχύτων
ἀπὸ κόλπων | ἄγγεσι λαϊνέοις μετανάστιον ἤφυσεν ὕδωρ. But (1) it is not
necessary to have actually drawn the water, in order to be assured that it was
water; and (2) it is not likely that the διάκονοι had themselves drawn the
water from the well, that being a different service altogether, and usually
assigned to women. I would therefore translate, "which had *drawn out* the
water," (as in v. 8) i.e. τὸ ὕδωρ οἶνον γεγενημένον. Painters erroneously
represent the servants as *pouring* the wine out of the water-pots, shaped like
pitchers, into the drinking vessels; whereas both the ὑδρίαι for purifying
purposes, and the κρατῆρες for mixing the wine, were *wide-mouthed* vessels, and
stationary (Plut. Vit. Pomp. LXXII: καὶ κρατῆρες οἴνου προὔκειτο) in their
places.

II. 10: τὸν καλὸν οἶνον τίθησι. R.V. "setteth on the good wine." This
would seem as if the wine were placed on the table, according to our customs,
instead of being drawn out from the κρατήρ with jugs or cans (οἰνοχόαι), and
from the jug poured by the attendants into each man's drinking vessel (κύαθος).
Nonnus's προτίθησι seems to harmonize with the A.V. "doth set forth."

II. 15 : πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας. A.V. "He drove them all (R. V. cast all) out of the temple, and (R. V. both) the sheep, and the oxen." In the preceding verse two classes of *persons* are mentioned, the sellers of certain animals, and the money-changers. When therefore we are told that he made a scourge of small cords, and drove them all (πάντας) out of the temple, we cannot avoid the conclusion that the profaners of the temple are primarily intended, though, even if no more had been said, we should have had no difficulty in understanding that with the traffickers the objects and materials of their traffick were also summarily expelled. But more *is* said, and the particular manner in which each class of objects was dealt with is described. After this, it would seem the merest trifling to raise the question, whether the scourge was employed in the forcible expulsion of the dealers, or even whether they were forcibly expelled at all. Yet this is what is done by the grammatical purists of the present day. "That our Lord," says Dean Alford, "used the scourge on the beasts only, not on the sellers of them, is almost necessarily contained in the form of the sentence here ; the τά τε πρόβατα καὶ τοὺς βόας being merely epexegetical of πάντας, not conveying new particulars. It should therefore be rendered, ' He drove all out of the temple, both the sheep and the oxen.'" But the meaning (or ἐξήγησις) of πάντας being *strictly defined* by the preceding verse, it is evident that no ἐπεξήγησις of it, which is incompatible with that meaning, can be admitted. We hold therefore that τε . . καί is not to be taken here as in Matt. xxii. 10 : συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς (*tam malos quam bonos*), but that τε is a copula (compare Heb. ix. 1) connecting τὰ πρ. καὶ τοὺς β. with πάντας, *omnes ejecit de templo, oves quoque et boves*, which is, in fact, the rendering of the Vulgate.

With the remaining incident of this verse, καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, I compare Diog. Laert. VI. 82 : Μόνιμος . . οἰκέτης τινὸς τραπεζίτου Κορινθίου, wishing to be dismissed that he might be able to attend Diogenes, μανίαν προσποιηθείς, τό τε κέρμα διερρίπτει, καὶ πᾶν τὸ ἐπὶ τραπέζης ἀργύριον, ἕως αὐτὸν ὁ δεσπότης παρῃτήσατο[1].

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[1] Canon Farrar (*Life of Christ,* Chap. XIII) says that our Lord did not overturn the tables of the dove-sellers, lest the birds should be hurt in their cages ; but a more probable reason seems to be, that the dove-sellers were not τραπεζῖται, and had no tables.

III. 3 : ἐὰν μή τις γεννηθῇ ἄνωθεν. A. V. "Except a man be born again. Or, *from above.*" The best example for the sense of *again* (R. V. "anew"), *de novo*, is Artemid. Onirocr. I. 13. A man dreams that he is being born. If his wife is pregnant at the time, this indicates that he will have a son in every respect like himself': οὕτω γὰρ ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι. On the other hand it may be urged, that St. John's writings furnish no example of this use of the word, and that the Hebrew מִמַּעַל is always *local*. The Syriac versions are divided, the Peschito for *denuo* (ܕܪܝܫ) and the Philoxenian for *desuper* (ܡܢ ܠܥܠ).

III. 15. The reading followed by the Revisers is ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ (T. R. εἰς αὐτὸν) ἔχῃ ζ. αἰ., which they translate, "that whosoever believeth may in him have eternal life"; I suppose, because St. John's usual construction is πιστεύειν εἰς αὐτόν, not ἐν αὐτῷ. But I doubt if ὁ πιστεύων is ever used by this writer *absolutè*; and if it were so used here, would he not (if only for the avoiding of ambiguity) have placed ἐν αὐτῷ at the end of the sentence, as δι᾽ αὐτοῦ (v. 17)?

IV. 15 : "Neither come hither to draw." For ἔρχωμαι Bℵ¹ read διέρχωμαι, which however may have arisen from a mistake in transcribing ΜΗΔΕΕΡ-ΧΩΜΑΙ. But if not, there is no occasion to *press* the preposition, which merely implies a certain distance to be *traversed*, whether long or short, as Luke ii. 15 : διέλθωμεν δὴ ἕως Βηθλεέμ ; and Acts ix. 38 : μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. The rendering, "neither come all the way hither to draw" (as R. V. and Alford) would convey the impression, either that the well was at a longer distance from the city than usual, or that the woman regarded as a drudgery the ordinary and traditional occupation of her sex. Compare Gen. xxiv. 11 sqq.

V. 4 : ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. A. V. "Was made whole of whatsoever disease he had." R. V. "Was made whole, with whatsoever disease he was holden." Better, perhaps, "Was made whole of whatsoever disease he was holden with." The full construction of the Greek would be ὑγιὴς ἐγίνετο ἀπὸ τοῦ νοσήματος (cf. Mark v. 34 : ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου) ᾧ δήποτε κατείχετο.

V. 13 : ἐξένευσεν, "had conveyed himself away." More correctly, "had turned aside." Vulg. *declinavit*. S. Chrysost. ἐξέκλινεν. So Jud. iv. 18, Jael says to Sisera, "Turn in, my lord, turn in," where the Vat. MS. reads ἔκκλινον, but the Alex. ἔκνευσον. Plutarch (T. II, p. 577 B) has ἐκνεύσας τῆς ὁδοῦ μικρόν, and the Gloss. Vett. Ἐκνεύσεις, *diverticula*. Lastly, the Scholiast on Aristoph. Ran. 113 defines ἐκτροπαί to be ἐκνεύσεις τῶν ὁδῶν, ὅπου τις ἐκτραπῆναι δύναται. These examples are strongly against the derivation from ἐκνεῖν, "to swim out," which was probably the one adopted by our Translators in deference to Beza's note : "Ἐξένευσεν, *evaserat*, ad verbum *enataverat*."

V. 45 : εἰς ὃν ὑμεῖς ἠλπίκατε, "in whom ye trust (or hope)." This is one of the verbs, in which the *preterite* in form is *present* in signification. Others are ἔγνωκα (Ch. viii. 52. xvii. 7), δέδοικα, ἕστηκα, πέποιθα, οἶδα (οἶδας, "thou knowest," not "thou hast known," 2 Tim. iii. 5), τεθαύμακα, τέθηπα. The same remark applies to 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5 (ἤλπικε καὶ προσμένει). vi. 17 (μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι). In all these places ἤλπικα is *spero* (as rendered by the Vulg.) not *speravi*; "I hope," not "I have hoped," nor yet, as R. V., "I have set my hope;" which last is merely an attempt to account for the origin of the grammatical anomaly; a matter with which the English reader has nothing to do.

VI. 51 : "And the bread that I will give is my flesh, [which I will give] for the life of the world." Supposing ἣν ἐγὼ δώσω to be rightly ejected in deference to a great preponderance of MSS. and versions, I would still insert "*which I will give*" (in italics). But in the T. R. ὁ ἄρτος ὃν ἘΓΩ ΔΩΣΩ [ἡ σάρξ μου ἐστὶν ἣν ἘΓΩ ΔΩΣΩ] ὑπὲρ τῆς τοῦ κόσμου ζωῆς, the words within brackets might easily have been passed over; and afterwards a portion of them, ἡ σάρξ μου ἐστίν, inserted to make a tolerable sense. And it is very observable that ℵ has these four words in a different place from the other uncials, namely after ζωῆς.

VII. 51 : ἐὰν μὴ ἀκούσῃ πρῶτον παρ᾽ αὐτοῦ (T. R. παρ᾽ αὐτοῦ πρότερον). A. V. "Before it hear him." R. V. "Except it first hear from himself." Ἀκούειν παρ᾽ αὐτοῦ is to "hear his defence," "hear what he has to say."

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Compare Eurip. Hec. 181 : τίς ἂν δίκην κρίνειεν, ἢ γνοίη λόγον | πρὶν ἂν ΠΑΡ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῆ ; In Acts xxv. 22, "I would hear the man myself . . . To-morrow thou shalt hear him," the preposition is wanting.

VIII. 18 : ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ. A. V. "I am one that bear witness of myself." R. V. "I am he that beareth witness of myself." [Ungrammatical.] In the Greek ὁ μαρτυρῶν does not depend on εἰμι but on ἐγώ. In making out the *two* witnesses, we should say in English : "There is I (or myself) that bear witness of myself, and there is the Father," &c. But the Greek idiom for "There is I," or "It is I," is not ἐστὶν ἐγώ, but ἐγώ εἰμι (Ch. vi. 21). Hence the A. V. (only italicizing *one*) exactly expresses what is intended.

VIII. 25 : τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. A. V. "Even *the same* that I said unto you from the beginning." R. V. "Even that which I have also spoken unto you from the beginning." In these renderings there is a difficulty in λαλῶ, which can only be got over by resolving it into λέγω ὑμῖν ἐν τῇ λαλιᾷ μου[1]. According to another construction of the Greek, ὅτι is a conjunction, and τὴν ἀρχήν has the sense of ὅλως ; and we may either supply *How is it* (as R. V. marg.) or consider it as an exclamation of surprise, perhaps with a corresponding gesture, "That I should even speak to you at all!" as we sometimes say ἐν τῇ συνηθείᾳ, "That it should come to this!" This version has the high authority of St. Chrysostom : τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. ὃ δὲ λέγει τοιοῦτόν ἐστιν· τοῦ ὅλως ἀκούειν τῶν λόγων τῶν παρ' ἐμοῦ ἀνάξιοί ἐστε, μήτιγε καὶ μαθεῖν ὅστις ἐγώ εἰμι. We may also compare a similar construction in Ach. Tat. VI. 20, where a master speaking to his female slave, says : οὐκ ἀγαπᾷς ὅτι σοι καὶ λαλῶ, "Art thou not content that I even condescend to speak to thee?" Still the generally received exposition commends itself by its being *just the answer we should have expected;* and the curious coincidence with Plaut. Captiv. III. 4, 91 : "Quis igitur ille est ? *Quem dudum dixi a principio tibi,*" is also in its favour.

VIII. 37 : ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. A. V. "My word hath no place in you." Other explanations of οὐ χωρεῖ are "doth not go forward," "maketh

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[1] Other examples of words used by St. John in a way different from other writers are χωρεῖν (Ch. viii. 37), and λαχεῖν (Ch. xix. 24).

no way." The Revisers (while retaining the A. V. as an alternative rendering) have awarded the palm to "My word hath not free course in you," a rendering which brings this text into a sort of connexion with 2 Thess. iii. 1, where the Greek is τρέχῃ, and the general scope of the passage is quite different from that of our text. *There* the Apostle desires that the word of God may run, or spread rapidly, in the world; *here* our Lord's complaint is that his word does not gain an entrance into the hearts of his hearers, "hath no room in you," if such an use of χωρεῖν could be proved. It seems to be equivalent in sense to ὑμεῖς οὐ χωρεῖτε τὸν λόγον τὸν ἐμόν (cf. Matth. xix. 11 : οὐ πάντες χωροῦσι τὸν λόγον τοῦτον) as it was certainly understood by Theophylact (διὰ τὸ τὸν λόγον τὸν ἐμὸν ὑψηλότερον εἶναι τῆς ὑμῶν διανοίας, καὶ μὴ χωρητὸν ὑμῖν), and both Syriac versions. That χωρεῖν to *hold, contain* (Ch. ii. 6. xxi. 25) was used with a certain elasticity is proved from Aristot. H. A. IX. 40 : καὶ τοὺς κηφῆνας ἀποκτείνουσιν, ὅταν μηκέτι χωρῇ αὐταῖς ἐργαζομέναις, where χωρῇ is impersonal for χώρα ᾖ. Still nothing precisely similar to the sense here required, "hath no room in you," has hitherto been produced; and it was reserved for the present writer, in reading Alciphron's Epistles (III. 7) to light upon a passage in which χωρεῖν is used in a way exactly parallel with St. John's use of it in this place. The story is this. A parasite, having been stuffed to excess by his entertainers (πλείονα ἢ κατὰ τὸ κύτος τῆς γαστρὸς ἐσθίειν ἀναγκάζοντες) was met on his way home by Acesilaus the physician, who, seeing his plight, took him home with him, and administered a powerful emetic, the effects of which the parasite himself thus describes: "What vessels, λέβητας, πιθάκνας, ἀμίδας, did I fill with what I threw up! so that the doctor himself wondered ποῦ καὶ τίνα τρόπον ἘΧΩΡΗΣΕ τοσοῦτον ὁ τῶν βρωμάτων φορυτός, i. e. *ubi* LOCUM HABERE *tanta* (Wagner reads τοσοῦτος) *ciborum colluvies potuerit.*" Here also Bergler quarrels with the construction, and says : "Ego verti quasi esset τίνα τρόπον ἐχώρησα τοσοῦτον βρωμάτων φορυτόν." But the reading of all the MSS. of the witty letter-writer may be now supported by this place of St. John, and the two passages mutually throw light upon each other.

XII. 6 : τὸ γλωσσόκομον εἶχε. "Had the BAG." It does not admit of a doubt, that γλωσσόκομον, both in its special and general sense, is not a *bag*, but a *box*, or *chest*, always of wood or other *hard* material. Hesychius defines

it to be a *chest* (σορός), *a wooden receptacle of remnants*. Arrian (Periplus p. 159) mentions γλωσσόκομα καὶ πινακίδια (*tablets*), both made of tortoise-shell. In the Greek Anthology (II. 47, 1) we read: "But when I look at Nicanor the coffin-maker (τὸν σοροπηγόν), and consider for what purpose he makes these *wooden boxes* (ταῦτα τὰ γλωσσόκομα)." Josephus (Ant. VI. 1, 2) calls by this name the *coffer* in which were preserved the golden emerods and mice, which the Philistines were ordered to make. Here (1 Sam. vi. 8) the Hebrew is אַרְגַּז (a ἅπαξ λεγόμενον); but Aquila universally employs γλωσσό-κομον for the Hebrew אָרוֹן in *all* its significations: as (1) the *coffin* in which Joseph was buried (Gen. l. 26) for which the Targum of Jonathan also has גלוסקמא, the Greek word in Hebrew characters; (2) the *ark* of the covenant (Exod. xxxvii. 1. 1 Sam. v. 1); (3) whether also for Noah's *ark*, is not known; but from this translator's well-known habit of using the same Greek word for the same Hebrew in all cases, is very probable. But the most apposite example for our purpose is 2 Chron. xxiv. 8: "And at the king's commandment they made a chest (in 2 Kings xii. 9 it is added that they bored a hole in the lid of it) . . . and the people cast (ἐνέβαλον) into the chest." Here the LXX also have translated אָרוֹן by γλωσσόκομον, though their usual rendering is κιβωτός. The ancient versions in the two places of St. John take the same view. Thus the Vulgate has *loculi*, a *box*, not a *bag*, as is shewn by the plural form, indicating several partitions; Nonnus δουρατέην χηλόν, *ligneam arculam*; the Peschito ܠܓ݂ܡܘܣܩܡܐ, which is again the Greek word in Syriac characters. [In Dr. Payne Smith's Thesaurus the Syriac word is Latinized by *marsupium*, a *purse* or *bag*, but all his examples are of *coffins*, *reliquaries*, or other *chests*.] Judas therefore "kept the BOX"; and "carried" (?) or "pilfered" (?) what was cast therein (καὶ τὰ βαλλόμενα ἐβάσταζε). In favour of "bare" (A. V.) or "carried" (R. V. marg.) may be quoted St. Chrysostom, not *ad loc.*, but in another part of his works (T. III, p. 257 A): "Although he (Christ) had so many loaves, and was able to produce ever so many treasures by speaking the word, he did not do so, but ordered his disciples to have a box, and to *carry those things which were cast therein*, and to assist the poor therefrom." On the other hand, the sense of *auferre*, to *carry off*, *take away*, is undoubted; and the only question is, whether it is properly used of a *secret* removal, *stealing* or *purloining*, as is required in this place. The most apt example of this use is Diog. Laert. IV. 59 (not noticed by Alford, and im-

perfectly quoted by Kuinoel and others). " Lacydes," he says, " whenever he
took any thing out of his storeroom, was accustomed, after having sealed it up
again, to throw the ring (seal) inside through the hole, so that it might never
be taken off his finger, and any of the stores be *stolen* (καί τι βασταχθείη (hence,
perhaps, the gloss of Suidas: Βασταχθείη, ἀρθείη, κλαπείη) τῶν ἀποκειμένων)."
Here the quotation, as usually given, ends; but what follows is still more
pertinent. " When, therefore, the servants found this out, they used to
take off the seal, and *steal* whatever they pleased (μαθόντα δὲ ταῦτα τὰ θερα-
πόντια ἀπεσφράγιζε, καὶ ὅσα ἐβούλετο 'ΕΒΑΣΤΑΖΕΝ).

XII. 7 : ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. The
reformed text, ἄφες αὐτὴν ἵνα εἰς—τηρήσῃ αὐτό, which is supported by all the
uncials (except A) and the Vulgate, is rendered by R.V. in text : " Suffer her
to keep it against the day of my burying ;" and in margin : " Let her alone :
it was that she might keep it," &c. The latter is preferable, in so far as it
preserves the invariable use of ἄφες αὐτήν, as a prohibition of interference ;
e.g. Matt. xv. 14. Mark xiv. 6 (ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε ;)
2 Kings xvi. 11. 4 Kings iv. 27 ; but then the remaining clause can only be
rendered, " that she may keep it," or, perhaps (comparing Eph. v. 33 : ἡ δὲ
γυνὴ ἵνα φοβῆται τὸν ἄνδρα) "let her keep it." But however we may under-
stand this reading, it is impossible to get over the palpable absurdity of our
Lord's desiring to be kept for the occasion of his burial, that which had
already been poured out upon his living person. The *correction* (supposing
τετήρηκεν to be the original reading) may easily have been made by some
critic-scribe, who did not understand how *that* day could be said to be the day
of his ἐνταφιασμός (*pollinctura, laying out*, not *burying*) ; or who failed to see
how the ointment could have been *kept* already, as it might more naturally be
supposed to have been just purchased. The conjecture that the ointment may
have been *reserved* from that used at the " burying" of Lazarus, so far from
being "fanciful" (Dean Alford) offers an excellent example of "undesigned
coincidences ;" since we should never have perceived the propriety of the
ἠδύνατο πραθῆναι of the first two Gospels, if St. John had not helped us out
with his τετήρηκεν.

XII. 20 : ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων. A.V. " And there

were certain Greeks among them that came up." This would be the rendering of ἐν τοῖς ἀναβαίνουσιν, and would include *all* worshippers, both Jews and Greeks. The meaning is "of the number of those (Greeks)" &c.

XIII. 24: νεύει οὖν τούτῳ Σίμων Πέτρος. "Simon Peter therefore beckoneth to him." Thus far all the MSS. Then for the T. R. πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει, which is supported by AD and both Syriac versions, modern critics have adopted that of BCLX and Vulg. καὶ λέγει αὐτῷ· εἰπὲ τίς ἐστιν περὶ οὗ λέγει, "and saith unto him, Tell *us* who it is of whom he speaketh." On which Dean Alford comments: "Peter supposes that John would know without asking; but he did not, and asks." In favour of the old reading it may be observed, (1) that νεύει occurs twice only in the N. T., here and Acts xxiv. 10, and in both places is followed by a verb in the infinitive mood; (2) that ἐπύθετο παρ᾽ αὐτοῦ is used by St. John, Ch. iv. 52: (3) that this reading must be older than ℵ, because that MS. has a *double* reading; first, the received one (only with ἔλεγεν for λέγει) and then the one proposed to be substituted for it. With regard to this latter (not to insist upon the absurdity of Peter asking John for the explanation of an announcement which was made to all in common) we may remark that it is inconsistent with itself, as *making signs* and *speaking* never go together, but are always opposed to each other, νεύειν being equivalent to *nutu tacite significare*, as in Luke i. 62: ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. From a number of examples which I had collected for this purpose, I select the following. Alciphr. Ep. Fragm. 5: καὶ οἱ κωφοὶ διανεύουσιν ἀλλήλοις τὸ ἐκείνης (Λαΐδος) κάλλος. Stob. Flor. T. XXXVI. 27: ἐριστικοῦ ἀνδρὸς ἐρωτῶντος αὐτόν, εἰ ἡ ἀρετὴ ὠφέλιμος, ἀνένευσεν (he shook his head), οὐ βουλόμενος παρασχεῖν αὐτῷ ἐκ τῆς ἀποκρίσεως ἀφορμὴν εἰς ἔριν. Plut. Vit. Mar. XLIII: οὗτοι πολλοὺς μὲν ἀπὸ φωνῆς, πολλοὺς δ᾽ ἀπὸ νεύματος ἀνῄρουν, προστάσσοντος αὐτοῦ. So the Latin *innuo*, as Auctor ad Herenn. IV. 26: " Quod si iste suos hospites *rogasset*, immo *innuisset* modo." We conclude, therefore, that the shorter is the genuine text, and that it was tampered with by some one who found a *difficulty* in Peter's being able to indicate by beckoning alone the particular service which he wished John to perform.

XVIII. 22: ἔδωκε ῥάπισμα τῷ Ἰησοῦ. A. V. " Struck Jesus with the palm

of his hand." R. V. "Struck Jesus with his hand." Both in marg. "Or, *with a rod.*" The meaning of ῥάπισμα in the Greek Testament (here and Ch. xix. 3. Mark xiv. 65) ought not to be left any longer in doubt. Phrynichus says: "'Ράπισμα is not in use [by Attic writers]. If you would indicate *a blow on the cheek with the open hand* (τὴν γνάθον πλατείᾳ τῇ χειρὶ πλῆξαι) say, ἐπὶ κόρρης πατάξαι, which is the Attic usage." This shews clearly how the word was used in his time; and to this agrees the scriptural usage both of the Old and New Testaments. Thus Isai. l. 6: "I gave my back εἰς μάστιγας, and my cheek εἰς ῥαπίσματα." Hos. xi. 5: ὡς ῥαπίζων ἄνθρωπος ἐπὶ τὰς σιαγόνας αὐτοῦ. Matt. v. 39: ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα. xxvi. 67: καὶ ἐκολάφισαν (*pugnis caederunt*) αὐτόν, οἱ δὲ ἐρράπισαν; (which last should be compared with the celebrated passage in Demosth. c. Mid. p. 537, 27: ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς ὑπάρχων, ὅταν κονδύλοις, ὅταν ἐπὶ κόρρης). In 1 (3) Kings xxii. 24, where the LXX have καὶ ἐπάταξε (Zedekias) τὸν Μιχαίαν ἐπὶ τὴν σιαγόνα, Josephus (Ant. VII. 15, 4) puts these words into the mouth of Zedekias before striking him: "If he be a true prophet, εὐθὺς ῥαπισθεὶς ὑπ' ἐμοῦ βλαψάτω μου τὴν χεῖρα, as Jeroboam's hand was dried up, when he put it forth against the man of God that came out of Judah."—When ῥαπίζειν had acquired this meaning instead of the older one of ῥαβδίζειν, *to strike with a rod,* it is highly improbable that it would continue to be used in that older sense; of which I doubt if any clear instance can be found *later than Herodotus.* Schleusner, indeed, refers (for this sense) to Diog. Laert. IX. 1, and Plut. Vit. Themist. XI., both moderns; but the latter is an anecdote quoted from Herodotus, and the former a saying of Heraclitus, who flourished Olymp. LXIX. Another instance quoted is Diog. Laert. VIII. 36: παῦσαι, μηδὲ ῥάπιζε (said of beating a dog); but this is from the elegiacs of Xenophanes, another old writer. Lastly, a fragment of Anacreon, ῥεραπισμένῳ νώτῳ, is quoted by the Scholiast on Hom. Od. Z. 59. So that in this sense ῥαπίζειν would appear to be an archaic form of ῥαβδίζειν, connected with the Homeric χρυσόρραπις, an epithet of Hermes[1].

XVIII. 28: ἀπὸ τοῦ Καϊάφα, "from Caiaphas." Rather, "from *the house of*

[1] I have since found in Anton. Lib. XXIII: Ἑρμῆς δὲ ... ἐρράπισεν αὐτὸν τῇ ῥάβδῳ, καὶ μετέβαλεν εἰς πέτρον; but it may be taken from an older author (as Hesiod, whose work Ἠοῖαι μεγάλαι is mentioned in the title of the Chapter).

Caiaphas." So Mark v. 35 : ἀπὸ τοῦ ἀρχισυναγώγου, "from the ruler of the synagogue's *house.*" Acts xvi. 40 : εἰς τὴν Λυδίαν, "into *the house of* Lydia."

XIX. 12 : ἀντιλέγει τῷ Καίσαρι, "speaketh against Caesar." The meaning is rather, "setteth himself against Caesar," "resisteth his authority." Euthymius : ἀντιλέγει, ἤτοι ἀνταίρει, from which latter comes ἀντάρτης *a rebel ;* and the *rebellion* of Korah is called his ἀντιλογία, Jude 11. To "speak against Caesar" would probably be expressed by βλασφημεῖν or κακολογεῖν. [I now see that the Revisers have given a place to this suggestion in their margin : " Or, *opposeth Caesar.*"]

XIX. 24 : λάχωμεν περὶ αὐτοῦ, "let us cast lots for it." An improper use of the word λαγχάνειν, which in good Greek is always *to obtain something by lot.* No other example of this use is known. Schleusner's (Thucyd. III. 50 : τριακοσίους μὲν (κλήρους) τοῖς θεοῖς ἱεροὺς ἐξεῖλον, ἐπὶ δὲ τοὺς ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν) ; and Dean Alford's (Diod. Sic. IV. 63 : ἔπειτα πρὸς ἀλλήλους ὁμολογίας ἔθετο διακληρώσασθαι· καὶ τὸν μὲν λαχόντα γῆμαι τὴν Ἑλένην κ. τ. ἑ.) are both *false.*

XIX. 34 : αὐτοῦ τὴν πλευρὰν ἔνυξε. All versions : "pierced his side," for which I should prefer "pricked his side," to keep up the distinction between ἔνυξε (the *milder* word) and ἐξεκέντησε (v. 37). All the ancient versions vary the word, though Vulg. and Philoxenian Syriac seem to have had a different reading (ἤνοιξε). Loesner (*Observationes ad N. T. e Philone,* p. 161) suggests that this word was chosen, *ut cognosceremus non malo consilio* (δι᾽ ὑπερβολὴν ὠμότητος, as some of the Greek commentators express it) *id fecisse militem, sed ut exploraret an Jesus vere mortuus esset.* I have lately met with a passage in Plut. Vit. Cleom. XXXVII, which greatly favours this idea. Cleomenes and a party of thirteen make their escape from prison, and endeavour to raise the town and get possession of the citadel ; but failing, resolve to put themselves to death, one of the number, Panteus, being ordered by Cleomenes not to kill himself till he had made sure that all the others were dead. When all are stretched on the ground, Panteus goes round, and makes trial of them one by one, touching them with his dagger (τῷ ξιφιδίῳ παραπτόμενος). When he came to Cleomenes, and pricking him on the ancle (ΝΥΞΑΣ παρὰ τὸ σφυρόν)

saw him contract his face, he kissed him; then sat down by him, and when he was quite dead, embracing the body, slew himself upon it."

XXI. 5 : μή τι προσφάγιον ἔχετε ; A. V. " Have ye any meat ? " R. V. " Have ye aught to eat ? " Rather, " Have ye taken any fish ? " Ἔχεις τι ; is the usual question addressed by a bystander to those who are employed in fishing or bird-catching, answering to our " Have you had any sport ? " This we learn from the Scholiast on Aristoph. Nub. 731 (quoted by Wetstein): Χαριέντως τό, ἔχεις τι ; τῇ τῶν ἀγρευτῶν λέξει χρώμενος· τοῖς γὰρ ἁλιεῦσιν ἢ ὀρνιθαγρευταῖς οὕτω φασίν Ἔχεις τι; I add Nonnus ad Greg. Naz. Stelit. I, p. 138 ed. Montac.: Ἄνδρες ἀπ᾿ Ἀρκαδίης ἀλιήτορες, ἦ ῥ᾿ ἐχομέν τι ; where the Scholiast has : ἆρα ἐθηράσαμέν τι ;

XXI. 10 : ὧν ἐπιάσατε νῦν, " which ye have now caught." The aorist may be retained here by rendering, " which ye caught just now." So Ch. xi. 8 (R. V.): " The Jews were but now seeking (νῦν ἐζήτουν) to stone thee."

THE ACTS OF THE APOSTLES.

Chap. I. v. 4 : καὶ συναλιζόμενος. A. V. and R. V. " And being assembled together with *them*. Or, *eating together with* them." Neither of these versions seems admissible.

1. " Being assembled with them " would certainly require συναλισθείς. Hesychius, indeed, is appealed to, to shew that συναλιζόμενος is the same as συναλισθείς; but his gloss, when fully quoted, stands thus : Συναλιζόμενος, συναλισθείς, συναχθείς, συναθροισθείς ; where the explanation of συναλιζόμενος (συναθροιζόμενος) is either purposely omitted, as unnecessary, or has dropped out. Alberti (*Glossarium Graecum in Sacros N. F. libros*, p. 61) has : Συναλιζό-μενος, συναθροιζόμενος καὶ συνών [potius συνιών. So Athenaeus (II. 40) joins ἡλίζοντο καὶ συνῄεσαν] αὐτοῖς.

2. " Eating with them." This use of the word seems to rest entirely on the ancient versions (Vulg. Pesch.) and glossaries, from the latter of which it probably found its way into patristic commentaries. It appears to have arisen

from a fanciful etymology, coupled with what is elsewhere said that the Apostles ate and drank with our Lord after his resurrection (Ch. x. 40). And of the Fathers it is observable that they always join καὶ συναλιζόμενος with the preceding verse, sometimes even inserting it after ὀπτανόμενος. The *only* instance quoted of συναλίζεσθαι in this sense is from the Hexapla on Psal. cxl (Heb. cxli). 4, where for the Hebrew וּבַל אֶלְחַם S. Chrysostom ad loc. quotes: Ἄλλος· μὴ συναλισθῶ (with a various reading συναυλισθῶ). But (besides the uncertainty of the reading) it by no means follows that συναλισθῶ may not be used here in its legitimate sense of *congregari*, as the LXX render the same words by καὶ οὐ μὴ συνεάσω (or συνδοιάσω), perhaps from the Syriac ܐܬܩܢ, *aptavit, concinnavit*; indeed the construction with ἐν ταῖς τερπνότησιν αὐτῶν seems almost to require this.

The only remaining alternative is to take συναλίζεσθαι in its proper sense of *congregari* or *convenire*, insisting on the *present* participle, "as he was assembling with them," as he was on the way to meet them (some of them being in the same company with him) he gave them this charge. Then it follows v. 6: "when they were (all) come together." If it be objected that *one* person can hardly be said to be "assembling," the same objection would apply to the common version, "being assembled with them" (compare also Ch. xi. 26: ἐγένετο δὲ αὐτοὺς (Paul and Barnabas) συναχθῆναι ἐν τῇ ἐκκλησίᾳ; and John xviii. 2: ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ); although it cannot be denied that Hemsterhuis's conjecture συναλιζομένοις would greatly improve the text.

I. 18: ἐκτήσατο χωρίον. A. V. "purchased a field." R. V. "obtained a field." There seems no philological reason for the change. Κτᾶσθαι (Ch. viii. 20) and πωλεῖν are in common use for *buying* and *selling*. So Aristoph. Aves 589: γαῦλον (a ship) κτῶμαι, καὶ ναυκληρῶ; and a few lines on: πωλῶ γαῦλον, κτῶμαι σμινύην. In Acts xxii. 28 (A. V.): "With a great sum obtained I (ἐκτησάμην) this freedom," a similar correction might be made.

II. 23: τοῦτον ... ἔκδοτον λαβόντες. A. V. "Him being delivered ... ye have taken." The last word is wanting in the oldest MSS., Vulg. and Pesch. Whoever inserted it has the merit of perceiving that ἔκδοτον, being an adjective, cannot stand by itself; and his correction is in accordance with the

usage of the best Greek writers, who invariably join ἔκδοτον λαβεῖν, δοῦναι, παραδοῦναι; e.g. Diod. Sic. XVI. 2 : λαβὼν παρ' αὐτῶν ἐκδότους τοὺς φυγάδας. Dion. Hal. Ant. VII. 53 : ὡς χρὴ παραδοῦναί τινα ἔκδοτον ἐπὶ τιμωρίᾳ τοῖς ἐχθροῖς. The A. V. improperly separates the two words, joining λαβόντες with ἀνείλατε. Perhaps St. Luke originally wrote ἔκδοτON γενόμενON, which is also a good construction, e.g. Herod. VI. 85 : ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων. Eurip. Ion. 1251 : ἔκδοτος δὲ γίγνομαι. Symmachus ad Isai. xlvi. 1 : ἐγένετο τὰ εἴδωλα αὐτῶν ζώοις ἔκδοτα. Compare ἔντρομος γενόμενος (Ch. vii. 32), ἔμφοβος γενόμενος (x. 4), ἔξυπνος γενόμενος (xvi. 27), σκωληκόβρωτος γενόμενος (xii. 23).

II. 24 : λύσας τὰς ὠδῖνας τοῦ θανάτου. "'Ωδῖνας λύειν dicitur *vel* ipsa puerpera, ut S. Chrys. T. VII, p. 118 B : ὁμοῦ τε γὰρ ἐπέβη τῆς Βηθλεέμ, καὶ τὰς ὠδῖνας ἔλυσε; *vel* id quod paritur, ut S. Chrys. T. VII, p. 375 A : εἰς ἐγέννησεν ἡμᾶς πατήρ, τὰς αὐτὰς πάντες ἐλύσαμεν ὠδῖνας; *vel* qui partui adest et opem fert, ut LXX Job xxxix. 2 : ὠδῖνας δὲ αὐτῶν ἔλυσας. Hinc explicandus est locus obscurus Act. Apost. ii. 24." So I printed 42 years ago in my "Index Graecus" to St. Chrysostom's Homilies on St. Matthew. The phrase λῦσαι τὰς ὠδῖνας is not uncommon (generally in the *last* of these cases) in later Greek writers, of which examples are given by L. Bos and others [1]. Although found in the LXX version of Job, it is *not* a Hellenistic phrase, as the Hebrew is simply, " Or knowest thou the time when they bring forth;" and the translator of Job, who was much "better seen" in Greek than in Hebrew, rather affected such *flosculi* (as witness his *adaptation* of the names of Job's three daughters, Jemimah (Ἡμέρα), Keziah (Κασία), and Keren-happuch (Κέρας 'Αμαλθαίας!)). The meaning of the phrase in this place being certain, and recognized by St. Chrysostom (especially in his Homilies on 1 Corinthians (T. X, p. 217 E): διό φησιν ὁ ἀπόστολος· λύσας τὰς ὠδῖνας τοῦ θανάτου· οὐδεμία γὰρ γυνὴ παιδίον κύουσα οὕτως ὠδίνει, ὡς ἐκεῖνος, τὸ σῶμα ἔχων τὸ δεσποτικόν, διεκόπτετο διασπώμενος) and others, the difficulty is to convey this sense to the English reader. " Having loosed the pains (R. V. pangs) of death " certainly fails to suggest the idea of *death in labour*,

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[1] Theodoret (in 2 Reg. Interr. XLII.) not inelegantly applies this phrase to the cessation of a three years' drought : ἵλεως ὁ δεσπότης ἐγένετο, καὶ τῶν νεφελῶν ἔλυσε τὰς ὠδῖνας.

and his pains relieved by the birth of the child. Perhaps the slight alteration, "Having put an end to the pains (Gr. *pains as of a woman in travail*) of Death" (with a capital letter), might afford a hint of the true meaning.

VII. 12: T. R. σῖτα, A. V. "corn" (as in Gen. xlii. 1, but there the Greek is πρᾶσις). Nearly all the uncials read σιτία, which the Revisers follow, still retaining "corn." In Greek σῖτος is "corn," σῖτα or σιτία "food" (βρώματα Zonaras). The LXX use σῖτα for אֹכֶל or לֶחֶם, never for בָּר, דָּגָן or חִטָּה. Σιτίον occurs once only in LXX, viz. Prov. xxx. 22: καὶ ἄφρων πλησθῇ σιτίων (לֶחֶם). Compare Aelian. V. H. V. 1: ἐπεὶ δὲ εἰς Πέρσας ἀφίκετο (Tachos Aegyptius), καὶ εἰς τὴν ἐκείνων τρυφὴν ἐξέπεσε, τὸ ἀηθὲς τῶν ΣΙΤΙΩΝ οὐκ ἐνεγκών κ.τ.έ.

VII. 35: ἐν χειρὶ ἀγγέλου. A. V. "by the hand of the angel." Ἐν χειρὶ is the Hebrew and Aramaic בְּיַד, which answers to the preposition διά in Greek. So Hag. i. 1: ἐγένετο λόγος κυρίου ἐν χειρὶ Ἀγγαίου. Here R. V. renders (not very intelligibly) "with the hand;" but in Gal. iii. 19 has retained the A. V. "by the hand of a mediator."

VII. 45: ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν. A. V. "Which also our fathers that came after brought in." Other proposed renderings of διαδεξάμενοι are "inheriting," "receiving it after," "receiving it from their predecessors" &c. I think διαδεξάμενοι, *simpliciter dictum*, may be taken adverbially for ἐκ διαδοχῆς, "in their turn." Compare Herod. VIII. 142: ὡς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμενοι ἔλεγον οἱ ἀπὸ Σπάρτης ἄγγελοι κ.τ.λ.

VIII. 1: "And Saul was consenting unto his death (τῇ ἀναιρέσει αὐτοῦ)." Rather, "unto the killing (or slaying) of him." Compare A. V. of 2 Macc. v. 13: "Thus there was killing (ἀναιρέσεις) of young and old ... slaying (σφαγαί) of virgins and infants."

VIII. 31: πῶς γὰρ ἂν δυναίμην. "How can I." Rather, "Why, how can I." So Matt. xxvii. 23: τί γὰρ κακὸν ἐποίησε; "Why, what evil hath he done?"

X. 28: κολλᾶσθαι. A.V. "to keep company (with)." R.V. "to join himself to," as A.V. Ch. v. 13. I prefer the former in both places, a *continued action* being intended. The other would require κολληθῆναι, as Luke xii. 15: "he went and joined himself (ἐκολλήθη)." Acts v. 36: "to whom a number of men joined themselves (προσεκολλήθη)" [1].

XI. 12: μηδὲν διακρινόμενον, "nothing doubting." The MSS. usually followed by the Revisers read μηδὲν διακρίναντα (or διακρίνοντα), which they translate, "making no difference," I suppose between Jews and Gentiles, but that should have been expressed, as it is Ch. xv. 9: καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν. Ezek. xxxiv. 17: διακρινῶ ἀναμέσον προβάτου καὶ προβά- του. Diod. Sic. XIX. 7: οὐ διέκρινε φίλον καὶ πολέμιον. We might also tolerate μηδένα διακρίνων, "giving no one a preference," *if* Ch. x. 20 *were kept out of view*. But comparing the two places, there seems no choice, but either to omit the clause altogether (with D, Philox.) or to bring it into harmony with its prototype.

XI. 29: τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι. "Then the disciples, every man according to his ability, determined to send relief." The Greek word ὥρισεν is never used in N. T. for "determined" in the sense of "resolved," but always ἔκρινεν; and if this were its meaning here, there seems no reason for adding ἕκαστος αὐτῶν, which, in fact, is omitted in the A. V., "every man according to his ability" being no more than an adequate rendering of καθὼς ηὐπορεῖτό τις. I take the meaning to be, "They set apart (Gr. *fixed a limit*) each of them a certain sum." In Gen. xxx. 28 Laban says to Jacob, "Appoint *me* (LXX διάστειλον. Sym. ΌΡΙΣΟΝ) thy wages, and I will give it." I would also join ὥρισαν εἰς δια- κονίαν, rendering the whole verse thus: "And the disciples, as every man had to spare, set apart each of them for a ministration to send unto the brethren, which dwelt in Judea." It follows in the next verse, ὃ καὶ ἐποίησαν (sc. ἔπεμψαν).

XII. 12: συνιδών. A. V. and R. V.: "When he had considered *the thing*," following the Vulg. *considerantes*. But συνιδεῖν never has this meaning, but

invariably that of "perceiving," "being ware of," as it is rightly rendered in both versions, Ch. xiv. 6. See a host of examples in Wetstein, to which may be added Diod. Sic. XVII. 88 : ταραχῆς δὲ πολλῆς γενομένης, ὁ Πῶρος, συνιδὼν τὸ γινόμενον, κ.τ.έ. Plut. Vit. Mar. XXVI : καὶ συνεῖδον μὲν οἱ τῶν Ῥωμαίων στρατηγοὶ τὸν δόλον. Vit. Syl. LX : ὁ Σύλλας παρῆν ἤδη, καὶ συνιδὼν τὸ γινόμενον, ἐβόα τὰς οἰκίας ὑφάπτειν.

XIV. 6 : συνιδόντες. A. V. "they were ware of *it*." R. V. "they became aware of it." Here also Prof. Scholefield would render, "having considered *it*," i.e. "what was best to be done." "If," he says, "it had been an assault *meditated*, it might properly be said *they were ware of it*; but this is super-fluous, where it was an assault *made*." But that is the question : was it actually *made*, or only *meditated*? St. Chrysostom says : οὐ περιέμειναν τοίνυν, ἀλλ' εἶδον τὴν ὁρμήν, καὶ ἔφυγον. And this is agreeable to the use of the word ὁρμή, a *sudden movement*, or *impulse* (compare James iii. 4 R. V.) which might be rendered abortive, either by the timely retreat of the objects of it, as here, or by the influence of better counsels, as Diod. Sic. T. X, p. 77 ed. Bip. : τοὺς δὲ πρεσβευτὰς ἐπεβάλλοντο τοῖς λίθοις καταλεύειν· πρεσβυτέρων δέ τινων ἐπιλα-βομένων τῆς ὁρμῆς τῶν ὄχλων, μόγις . . . τοῦ βάλλειν ἀπέσχοντο. Dion. Hal. Ant. VI. 16, 17 : τὸ μὲν πλῆθος ὥρμησε βαλεῖν τοὺς Οὐολύσκους ὡς ἑαλωκότας ἐπ' αὐτοφώρῳ κατασκόπους· ὁ δὲ Ποστούμιος . . . ἐπισχὼν τὴν ὁρμὴν τοῦ πλήθους, ἀπιέναι τοὺς ἄνδρας ἐκέλευσεν.

XV. 17, 18 : λέγει κύριος ὁ ποιῶν ταῦτα πάντα. γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. This is the T. R. of which the principal MSS. make sad havock. We willingly give up πάντα in the quotation from Amos ix. 11, which, though retained in the Roman text of the LXX, is wanting in II, III, XII, and many others, as well as in the Syriac version of Paul of Tela, which represents Origen's text. But, besides this, the three uncials BCℵ also omit all the words that follow αἰῶνος, leaving to be dealt with only ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. In which reading, whether we join γνωστὰ with ποιεῖν, "who maketh these things known," thus affixing to the words of the prophet a meaning quite different from their proper one; or whether we accept the very lame construction, "who doeth these things *which were* known," in either case the result is equally unsatisfactory. This being acknowledged to be a

locus conclamatus, might it not be allowable, in a version intended for general use, to pass over these three words, γνωστὰ ἀπ' αἰῶνος, altogether, as a fragment of uncertain origin, perhaps a marginal gloss on ποιῶν ταῦτα; then in the margin might be noted: "After *these things* the oldest authorities add, *known from the beginning of the world.* Other ancient authorities insert v. 18: *Known unto God are all his works from the beginning of the world.*" This latter insertion will be very much missed, and, whatever may be the future of the R. V., will never cease to be quoted as a portion of the word of God; therefore it is but right that some record of its existence, as such, should be preserved.

XV. 19: μὴ παρενοχλεῖν, "that we trouble not." v. 24: ἐτάραξαν ὑμᾶς, "have troubled you." In the former text we might translate, "that we disquiet not." Compare 1 Kings (Sam.) xxviii. 15, where Samuel's ghost says: ἵνα τί παρηνώχλησάς μοι; "Why hast thou disquieted me?"

XV. 26: ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν. "Men that have hazarded their lives." The English expression seems to refer to *past* dangers only, whereas the Greek word implies a general determination and readiness to die for the cause, "men that have *pledged* their lives." Homer says of pirates: ψυχὰς παρθεμένοι, κακὸν ἀλλοδάποισι φέροντες, where the Scholiast: ἀφειδήσαντες ἑαυτῶν, παραβαλόντες. A similar phrase in Hebrew is, "I have put my life in my hand" (Jud. xii. 3. Job xiii. 14).

XVII. 14: πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν, "to go as it were to the sea." For ὡς the principal uncials (ΑΒΕΝ) read ἕως, whence R. V. "to go as far as to the sea." But ἕως ἐπὶ has not been shewn to be a legitimate combination; whereas π. ὡς ἐπὶ "to go in the direction of" a place, whether the person arrives there or not, is an excellent Greek idiom, though it may not have been familiar to those scribes who changed ὡς into ἕως. To the examples quoted by Wetstein may be added (from a single author) Pausan. Corinth. 11, 2: καταβαίνουσι δὲ ὡς ἐπὶ τὸ πεδίον, ἱερόν ἐστιν ἐνταῦθα Δημητρός. 25, 8: καταβάντων δὲ ὡς ἐπὶ θάλατταν. 34, 8: ἀπὸ δὲ Σκυλλαίου πλέοντι ὡς ἐπὶ τὴν πόλιν. Lacon. 20, 3: ἰοῦσιν εὐθεῖαν ὡς ἐπὶ θάλασσαν.

XVII. 17: πρὸς τοὺς παρατυγχάνοντας, "with them that met with him," as

if it were περιτυγχάνοντας or ἐντυγχάνοντας. Vulg. *qui aderant*, but it is rather *qui forte aderant*, "that chanced to be there." Then "met with him" might represent συνέβαλλον αὐτῷ v. 18, though "encountered him" is not to be found fault with. Compare Dio Chrys. Or. IV, p. 144: φασί ποτε ᾿Αλέξαν-δρον Διογένει συμβαλεῖν, οὐ πάνυ τι σχολάζοντα πολλὴν ἄγοντι σχολήν. Philostr. Her. p. 6 ed. Boiss.: οὐ γὰρ συμβάλλω ἐμπόροις, οὐδὲ τὴν δραχμὴν ὅ τι ἐστὶ γιγνώσκω, where Schol. ὁμιλῶ.

XVII. 22: ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. A.V. "I perceive that . . . ye are too superstitious."

In the Report of S.P.C.K. for 1877, page 82, I find the following extract from a discourse lately delivered by a distinguished prelate, and published by the Society :—

"The Apostle of the Gentiles, in words that we have translated 'too superstitious,' called the Athenians 'unusually God-fearing[1],' and thus he struck the one chord to which their hearts would vibrate."

It is not disputed that, according to their own ideas of religion, the Athenians were *very religious*, as Pausanias (Att. 24, 3) testifies: ᾿Αθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖά ἐστι σπουδῆς. And that δεισιδαιμονία is occasionally used in a good sense cannot be denied in the face of such clear instances as Diod. Sic. I. 70: ταῦτα δ' ἔπραττεν, ἅμα μὲν εἰς δεισιδαιμονίαν καὶ θεοφιλῆ βίον τὸν βασιλέα προτρεπόμενος. But, undoubtedly, the general use of the word is *in malam partem*, to signify such a superstitious observance of signs, omens &c., as is described in Theophrastus's well-known character, Ὁ δεισιδαίμων ; and, generally, the *religious feeling carried to excess*. In this sense it is expressly distinguished from and contrasted with εὐσέβεια, εὐλάβεια, and the like. Thus Plutarch (Vit. Num. extr.) says that Tullus Hostilius laughed at Numa's τὴν περὶ τὸ θεῖον εὐλάβειαν, as making men idle and effeminate ; but did not continue in these swaggering notions (νεανιεύμασι), ἀλλ' ὑπὸ νόσου χαλεπῆς τὴν γνώμην ἀλλασσόμενος, εἰς δεισιδαιμονίαν ἐνέδωκεν οὐδέν τι τῇ κατὰ Νουμᾶν εὐσεβείᾳ προσήκουσαν. The same author (Vit. Pericl. VI) says : ἣν (ignorance of celestial phaenomena) ὁ φυσικὸς λόγος ἀπαλλάττων,

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[1] "Unusually God-fearing," in Greek would be διαφερόντως θεοσεβεῖς, which very phrase I find in Plut. Vit. Rom. XXII : τὰ δ' ἄλλα τὸν ῾Ρώμυλον διαφερόντως θεοσεβῆ . . . . . ἱστοροῦσι γενέσθαι.

ἀντὶ τῆς φοβερᾶς καὶ φλεγμαινούσης δεισιδαιμονίας τὴν ἀσφαλῆ μετ᾽ ἐλπίδων ἀγαθῶν εὐσέβειαν ἐνεργάζεται, which Langhorne translates: "The study of nature, which, instead of the frightful extravagances of superstition, implants in us a sober piety, supported by a rational hope." Again, in the life of Alexander (LXXV), according to the same translator: " When Alexander had thus given way to religious ideas (ἐνέδωκε πρὸς τὰ θεῖα), his mind was so preyed upon by vain fears and anxieties, that he turned the least incident, which was any thing strange and out of the way, into a sign or prodigy . . . So true it is that though the disbelief of religion and contempt of things divine is a great evil, yet superstition is a greater" (δεινὸν μὲν ἀπιστία πρὸς τὰ θεῖα καὶ καταφρόνησις αὐτῶν, δεινὴ δ᾽ αὖθις ἡ δεισιδαιμονία).

But there is another consideration which has not been sufficiently attended to in the discussion of this question, and which is really decisive of it; and that is the *comparative* form of the adjective. By a well-known idiom, common to the Greek and Latin languages, the comparative is used to indicate either a *deficiency* or *excess* (in both cases *slight*[1]) of the quality contained in the positive. In the former case, it may be expressed in English by "somewhat" or "rather;" in the latter, by "too." Our Translators have preferred the latter, "too superstitious;" but as superstition is bad in every degree, and not only when it is excessive, the better rendering would seem to be that of R. V., "somewhat superstitious;" which is a mild form of censure, but still of *censure*, not of *praise*. If the latter were intended to be conveyed, then it is evident that the comparative δεισιδαιμονεστέρους, "somewhat religious," would be quite out of place; and the superlative δεισιδαιμονεστάτους would be exclusively appropriate.

Some critics (as H. Stephens quoted by Palairet) have considered the particle ὡς to be still further mitigatory of the censure contained in δεισιδαιμονεστέρους, as if it were the same as ὡς εἰπεῖν, *ut ita dicam*; but this usage cannot be proved. It appears to be an abnormal construction depending on θεωρῶ, not unlike Matt. xiv. 5: ὅτι ὡς προφήτην αὐτὸν εἶχον. 1 Cor. iv. 1:

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[1] Thus Diog. Laert. II. 131: ἦν δέ πως ἠρέμα καὶ δεισιδαιμονέστερος. In Latin the *slightness* is generally intimated by "paulo" prefixed; of which the most apt example for our purpose is Hor. Sat. I. 9, 70:—

Nulla mihi, inquam,
Religio est. At mi: *sum paulo infirmior.*— which might almost be Grecized: δεισιδαιμονέστερός εἰμι.

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λογιζέσθω ἡμᾶς ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ. The usual construction of θεωρῶ is with a participle, as Diod. Sic. XIV. 13: Λύσανδρος ... θεωρῶν τοὺς Λακεδαιμονίους μάλιστα τοῖς μαντείοις προσέχοντας.

XVIII. 18: ἔτι προσμείνας ἡμέρας ἱκανάς. R. V. "Having tarried after this yet many days." In A. V. "after this" is italicized, probably against the intention of the Translators, who have rendered προσμεῖναι ἐν Ἐφέσῳ (1 Tim. i. 3) by "to tarry still at Ephesus." But there would seem to be no authority for this enforcing of the preposition, and it is not necessary with ἔτι. I would translate, "having waited (or tarried) yet many days." Compare Theod. Jud. iii. 25: καὶ προσέμειναν αἰσχυνόμενοι. Aq. Job iii. 9: προσμεῖναι εἰς φῶς, καὶ οὐκ ἔστιν. Aesop. Fab. XC, ed. de Fur.: προσμείνας δὲ αὐτὸν μικρὸν χρόνον.

XIX. 27: μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα (τῆς μεγαλειότητος ABℵ) αὐτῆς. A. V. "And her magnificence should be destroyed."

If the T. R. were retained, I would not translate, "and her magnificence should be *destroyed*," but "should be *diminished*," for which rendering the authority of H. Stephens may be claimed, who in his *Thes. L. G.* gives: "Καθαιροῦμαι pass. *dejicior, evertor.* Item *imminuor*, ut Act. Ap. xix. 27." Καθαιρεῖν in the sense of *minuere, detrahere, deprimere* (e.g. δόξαν, φρόνημα, τῦφον, ὄγκον, ἀλαζόνειαν) is very common, less so in the passive, of which an example is S. Chrysost. T. IX, p. 682 A: "Do not think that you are degraded (καθαιρεῖσθαι), because you stand in need of another person's help; for this rather exalts (ὑψοῖ) you." But assuming τῆς μεγαλειότητος to be the true reading, I do not think this need make any difference in the sense, if we suppose the genitive to depend on τι understood. The pronoun is expressed in Diod. Sic. IV. 8: καθαιρεῖν τι τῆς τοῦ θεοῦ (Hercules) δόξης. XIX. 1: ἵνα δὲ μὴ δόξῃ διὰ τῆς ἰδίας γνώμης καθαιρεῖν τι τῆς Ἀλεξάνδρου δόξης. If, in our text, the reading were μέλλειν τε καὶ καθαιρεῖσθαί τι τῆς μ. αὐτῆς, we should have no difficulty in translating, "And that aught should be diminished from her magnificence;" but τι is sometimes omitted with verbs of a similar character. Thus Matt. ix. 16: αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου. Plut. Vit. Marcell. XXIV: μὴ τῆς λύπης ἀφελεῖν, ἀλλὰ τῷ φόβῳ προσθεῖναι. Id. Vit. Cat. Maj. XI: ἡ μὲν ἀρχὴ τῷ Σκηπίωνι, τῆς αὐτοῦ μᾶλλον ἢ τῆς Κάτωνος ἀφελοῦσα δόξης, ἐν ἀπραξίᾳ ... διῆλθεν. For the same construction with

καθαιρεῖν, *imminuere*, I would refer to Plut. Vit. Gracc. III : τοσοῦτον οὖν ἐξεβιάσαντο τὸν δῆμον οἱ δυνατοί, καὶ τῆς ἐλπίδος τοῦ Γαΐου καθεῖλον, " that (ὅσον) he was not first, as he expected, but fourth on the poll."

Another rendering of the corrected reading is adopted by Dean Alford and the Revisers : "And that she should be deposed from her magnificence." Against which it may be urged that the act of *deposition* (generally from some *office* or *government*) being single, not continuous, would seem to require the aorist καθαιρεθῆναι ; and also to be followed by ἀπό. Thus Luke i. 52 : καθεῖλε δυνάστας ἀπὸ θρόνων. Dan. v. 20 : κατηνέχθη ἀπὸ τοῦ θρόνου τῆς βασιλείας.

XIX. 33 : κατασείσας τὴν χεῖρα, "beckoned with the hand." Rather, "waved his hand," "beckoned" being reserved for νεύειν and its compounds. Compare Plut. Vit. Pomp. LXXIII : κατασείουσι τὰ ἱμάτια καὶ χεῖρας ὀρέγουσι (to attract attention at sea). Philostr. Imag. I. 6 (of Cupids hunting a hare) : ὁ μὲν κρότῳ χειρῶν, ὁ δὲ κεκραγὼς, ὁ δὲ κατασείων τὴν χλαμύδα.

XIX. 35 : καταστείλας τὸν ὄχλον. A. V. "had appeased (R. V. quieted) the people." Neither of these harmonizes so well with O. T. phraseology, as "stilled." Thus Num. xiii. 40 : "Caleb stilled (κατεσιώπησε) the people." Neh. viii. 11 : "The Levites stilled the people." Psal. lxv. 8 : "Which stilleth (Aq. καταστέλλων) the noise of the seas . . . and the tumult of the people." Psal. lxxxix. 10 : "Thou stillest (O'. καταπραΰνεις, Sym. καταστέλλεις) them."

XIX. 35 : νεωκόρον, A. V. "a worshipper," after the Vulg. *cultricem*. R. V. "temple-keeper," which seems wanting in dignity. It is an official title, and might, perhaps, be rendered "custodian of the temple (or worship)."

XIX. 35 : καὶ τοῦ Διοπετοῦς (sic). A. V. "And of the image which fell down from Jupiter." R. V. the same, but gives the right rendering in the margin : "Or, *from heaven*." Such words as διοπετές, *de caelo delapsum*, and διοσημία, *prodigiosa tempestas*, should always be printed with a small initial letter. Compare Dion. Hal. Ant. II. 71 : ἐν δὲ ταῖς πέλταις ἃς οἱ σάλιοι φοροῦσι, πολλαῖς πάνυ οὔσαις, μίαν εἶναι λέγουσι διοπετῆ (afterwards explained by θεόπεμπτον). Pausan. Cor. 26, 7 (quoted by Wetstein) : τὸ δὲ ἁγιώτατον . . .

ἐστιν Ἀθηρᾶς ἄγαλμα ἐν τῇ νῦν ἀκροπόλει ... φήμη δὲ ἐς αὐτὸ ἔχει πεσεῖν ἐκ τοῦ οὐρανοῦ. Plut. Vit. Num. XIII : ἱστορεῖται χαλκῆν πέλτην ἐξ οὐρανοῦ καταφερομένην εἰς τὰς Νουμᾶ πεσεῖν χεῖρας, who had eleven others made exactly like it καὶ σχῆμα, καὶ μέγεθος, καὶ μορφήν, ὅπως ἄπορον εἴη τῷ κλέπτῃ δι' ὁμοιότητα τοῦ διοπετοῦς ἐπιτυχεῖν.

XX. 15 : παρεβάλομεν εἰς Σάμον. A. V. "We arrived at Samos." R. V. "We touched at Samos." But this is a very doubtful sense of the word. In a list of terms signifying *appellere*, J. Pollux (I. 102) includes προσβαλεῖν, but not παραβαλεῖν. Of the numerous examples given by Wetstein, *appellere* will not suit Herod. VII. 179 : παρέβαλε νηυσὶ τῇσι ἄριστα πλεούσῃσι δέκα ἰθὺ Σκιάθου; nor yet Thucyd. III. 32 : καὶ ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον, μήποτε, Ἀθηναίων τῆς θαλάσσης κρατούντων, ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν; in both which places it can only mean *trajicere, to cross over*, a sense which is also suitable to most of the other quotations, as well as to Joseph. Ant. XVIII. 6, 5 : Ἀγρίππας δὲ εἰς Ποτιόλους παραβαλὼν ἐπιστολὴν εἰς Τιβέριον Καίσαρα γράφει .. ἀξιῶν ἔφεσιν αὐτῷ γενέσθαι εἰς Καπρέας παραβαλεῖν.

XX. 24 : ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ. The reading of BCℵ[1], which is adopted by most modern editors, and followed by R. V., ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ, has every appearance of having consisted originally of two members, which, through the accidental omission of one or more words, have become fused into one. The unsuccessful attempts which have been made to construe the amalgamated sentence as a *single* clause plainly show this. Thus Dean Alford's " I hold my life of no account, *nor* precious to me," and the R. V. "I hold not my life of any account, *as* dear unto myself," do, in fact, break up the clause into two by the interpolation of οὐδὲ and ὡς respectively ; to say nothing of the tautology. On the other hand the T. R. while yielding a faultless construction, also gets rid of the tautology, the first clause, ἀλλ' οὐδενὸς λόγον ποιοῦμαι, plainly referring to the minor evils, the δεσμὰ καὶ θλίψεις mentioned in the preceding verse, which we should have expected the speaker to allude to before expressing his contempt for death itself. The principal difficulty in this reading is, that if the words οὐδὲ ἔχω had once formed a part of the original text, there is no apparent reason for their subsequent omission. This, however, does not

apply to other supplements, in which the verb is in the *middle* voice, so form-
ing a clear ὁμοιοτέλευτον with ποιοῦμαι. In a paper printed in 1875 the
present writer suggested several of these, giving the preference to ἡγοῦμαι,
and quoting (besides the Pauline use of the word) several examples of τίμιον
ἡγεῖσθαί τι from profane authors, and a very remarkable one of the entire
phrase τιμίαν ἡγεῖσθαι τὴν ψυχήν from Dion. Hal. Ant. V. 30 (due to Wet-
stein): εἰ φίλους ἀντὶ πολεμίων, ἔφη, ποιήσαιο τοὺς ἄνδρας, τιμιωτέραν ἡγησά-
μενος τὴν σαυτοῦ ψυχὴν τῆς καθόδου τῶν σὺν Ταρκυνίοις φυγάδων.

The following is a copy of the Sinaitic MS. on this place, substituting
λόγον for λόγου, and inserting the line supposed to be omitted :—

    . . . ΑΛΛΟΥΔΕΝΟϹ
    ΛΟΓΟΝΠΟΙΟΥΜΑΙ
    ΟΥΔΕΗΓΟΥΜΑΙ
    ΤΗΝΨΥΧΗΝΤΙΜΙ
    ΑΝΕΜΑΥΤΩΩϹΤΕ

The A. V. of οὐδενὸς λόγον ποιοῦμαι, "None of these things move me,"
though somewhat free, admirably expresses the sense and spirit of the Greek ;
and is so endeared to the English reader by long familiarity and frequent
quotation, that it would be injudicious, not to say, irreverent, to meddle with
it. Its literal counterpart may be found in Plut. Vit. Pericl. XXXIV : πλὴν
ὑπ' οὐδενὸς ἐκινήθη τῶν τοιούτων (the importunity of his friends and the scoffs
of his enemies) ὁ Περικλῆς.

XX. 28 : ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. A. V. "Which he [hath]
purchased with his own blood." To distinguish περιεποιήσατο from ἐκτήσατο
or ἠγόρασε, we may translate, "Which he gat him (*sibi comparavit*) through
his own blood." (Compare Eph. i. 7 : "we have redemption through his
blood ".) So also in 1 Tim. iii. 13 (the only other place) for "purchase to
themselves (περιποιοῦνται ἑαυτοῖς) a good degree," may be substituted "get
themselves." Compare Gen. xxxi. 18 : "all his goods which he had gotten
(περιεποιήσατο)." Diod. Sic. XVI. 7 : ἡ δὲ πόλις ἀξιόλογον ἀξίωμα περιποιησα-
μένη. 34 : καὶ τοὺς σατράπας μεγάλαις δυσὶ μάχαις νικήσας, περιεποιήσατο μεγά-
λην δόξαν ἑαυτῷ τε καὶ τοῖς Θηβαίοις.

XXI. 7 : ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου. A. V. "And when we
had finished our course (R. V. the voyage) from Tyre." From the comparison

of a large number of places in Xenophon Ephesius (with whom the phrase is a very favourite one) I arrive at the correct version : " And we, continuing our voyage from Tyre." The following are some of the places, from the edition of Locella :—P. 19 : κἀκείνην μὲν τὴν ἡμέραν οὐρίῳ χρησάμενοι πνεύματι, διανύσαντες τὸν πλοῦν, εἰς Σάμον κατήρτησαν (this was the first day's sail of a long voyage). P. 55 : ἔπλεον εἰς Ἀσίαν· καὶ μέχρι μὲν τινὸς διήνυστο εὐτυχῶς ὁ πλοῦς (afterwards they were wrecked). P. 86 : ὁ δὲ διανύσας τὸν ἀπ᾽ Αἰγύπτου πλοῦν, εἰς αὐτὴν μὲν Ἰταλίαν οὐκ ἔρχεται (he was sailing from Egypt to Italy, but the wind drove him out of his course). P. 107 : ἀναγόμενος, καὶ διανύσας τὸν πλοῦν, τὰ μὲν πρῶτα ἐπὶ τῆς Σικελίας ἔρχεται (only the first stage of the voyage). P. 111 : ἀνήγετο, καὶ διανύσας μάλα ἀσμένως τὸν πλοῦν, οὐ πολλαῖς ἡμέραις εἰς Ῥόδον καταίρει· τῇ δ᾽ ἑξῆς ἤδη μὲν περὶ τὸν πλοῦν ἐγίνοντο (but put it off on account of a festival). In all these cases there is no question of *finishing* the voyage, but only of *continuing* or *performing* it.

XXI. 15 : ἐπισκευασάμενοι (T. R. ἀποσκ.). A. V. "We took up our carriages (baggage)." I should prefer, " Having furnished ourselves for the journey." Hesychius explains the word by εὐτρεπισθέντες ; St. Chrysostom by τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες. Compare Jerem. xlvi (Gr. xxvi.) 19 : כְּלֵי גוֹלָה עֲשִׂי לָךְ. Ο'. σκεύη ἀποικισμοῦ ποίησον σεαυτῇ. A. V. " Furnish thyself to go into captivity."

XXII. 18 : οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ. The reading of ABℵ (μαρτυρίαν without the article) is thus represented by R. V. " They will not receive of thee testimony concerning me." But this, I think, would require παρὰ σοῦ. The preposition in παραδέξονται is necessary to express *acceptance* or *favourable reception*, as Matt. iv. 20 (where R. V. "accept"). 1 Tim. v. 19; and has therefore spent its force.

XXII. 23 : ῥιπτούντων τὰ ἱμάτια. A. V. "And cast off their clothes." R. V. "And threw off their garments," as preparing to stone them (Grot.) But ῥῖψαι τὰ ἱμ. is to *throw them away*, for the purpose of flight, or of running faster ; and those who put off their garments at the stoning of Stephen did not throw them away, but gave them to Saul to take care of. Amongst the gestures of an excited crowd the *shaking* or *tossing* of their garments (Lat. *jactatio togarum*) is often included. Wetstein quotes Aristaen. Ep. I. 26 : ὁ δὲ

δῆμος (to express admiration of a dancer) ἀνέστηκέ τε ὀρθὸς ἀπὸ θαύματος ...
καὶ τὼ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Philostr. p. 818: καὶ οἱ μὲν τὼ χεῖρε
ἀνασείουσι, οἱ δὲ τὴν ἐσθῆτα. Lucian. de Salt. 83 (where an ὀρχηστής overdoes
the part of Ajax μαινόμενος): ἀλλὰ τό γε θέατρον ἅπαν συνεμεμήνει τῷ Αἴαντι,
καὶ ἐπήδων, καὶ ἐβόων, καὶ τὰς ἐσθῆτας ἀπερρίπτουν ("ubi legere mallem ἀνερ-
ρίπτουν; spectatores enim non *abjecisse*, sed *succussisse, sursum jecisse* vestes
credibile est."—*Bast.*). Though there is no good example of this use of ῥιπ-
τεῖν, it was so understood by St. Chrysostom: καὶ τὰ ἱμάτια ἐκτινάσσοντες,
φησί, κονιορτὸν ἔβαλον, using the same word as Nehem. v. 13. Acts xviii. 6.

XXIII. 30: λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. A. V. "To say before thee what
they had against him." Literally, "the things concerning him," as τὰ πρὸς
θεόν, "the things which pertain to God" (Rom. xv. 17). But the preposition
may often be rendered "against," when the context implies *opposition*, as
Ch. xxiv. 19: εἴ τι ἔχοιεν πρός με, "if they had aught against me." Col. iii.
13: ἐάν τις πρός τινα ἔχῃ μομφήν, "if any man have a quarrel against any."
The A. V. therefore requires no alteration, except that the words "they had"
need not be italicized. But the T. R., though yielding an excellent sense, is
not exempt from difficulties on the part of the MSS., of which B simply omits
τά, and אA read λέγειν αὐτοὺς ἐπὶ σοῦ, supported by the Vulgate, *ut dicant
apud te.* Of the Syriac versions Philox. reads τὰ πρὸς αὐτόν (ܘܗ ܠܘܬܗ);
Pesch. "that they should come and speak with him" (ܘܢܐܬܘܢ ܘܢܡܠܠܘܢ ܥܡܗ),
probably as B. The R. V. as usual, follows the same MS. "charging his
accusers also to speak against him before thee." If this reading *must* be
adopted, since it seems superfluous to charge accusers to speak *against* the
accused, I should prefer rendering, with the Peschito, "to speak *with* him,"
i. e. to say what they had against him, and to hear what he had to say in
reply.

XXV. 11: οὐδείς με δύναται αὐτοῖς χαρίσασθαι. A. V. "No man can deliver
me (R. V. give me up) unto them." Again v. 16: "It is not the manner of
the Romans to deliver (give up) any man" (χαρίζεσθαί τινα ἄνθρωπον). To
"deliver" or "give up" might be the rendering of παραδοῦναι or ἐκδοῦναι, in
which the principal idea of χαρίζεσθαι is lost. I would add "as a matter of
favour," there being no single word in English equivalent to the Greek. The

distinction is important, as shewing the highly advanced state of the Roman criminal law, in contrast with that of Eastern nations: e.g. when Haman offered Artaxerxes 10,000 talents of silver for permission to destroy the Jews, the king (in the words of Josephus) καὶ τὸ ἀργύριον αὐτῷ χαρίζεται, καὶ τοὺς ἀνθρώπους, ὥστε ποιεῖν αὐτοὺς ὅ τι βούλεται. [I now see that R. V. offers an alternative version, " grant me by favour."]

XXVI. 28: ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. This is the T. R. in which the only question is as to the meaning of the phrase ἐν ὀλίγῳ. All the examples of it which have been adduced by Wetstein and others may be classed under two heads: (1) *in a little time*, either understanding χρόνῳ, or taking ὀλίγῳ to be in the neuter gender, like μετ᾽ οὐ πολύ ; (2) in *a few words* (as Eph. iii. 3) *briefly, summatim*. Either of these will make a good sense, and not be inconsistent with the proper use of πείθω, which is not *to bring a person over to one's opinion*, but *to seek to do so*. Compare Ch. xix. 8. xxviii. 23. 2 Cor. v. 11. The A. V. "almost" cannot be proved, and would require us to understand πείθω in the former sense, of *conviction* instead of *persuasion*. To which we may add, that if Agrippa had really been impressed (not to say, *almost convinced*) by the Apostle's arguments, he would hardly have used the *contemptuous* term, Χριστιανὸν γενέσθαι, in speaking of the new religion.

Unfortunately, this is not the only difficulty connected with the passage before us, as it is found in the MSS. Of these three of the oldest ABℵ (the first with πείθῃ for πείθεις) read ποιῆσαι for γενέσθαι, which is also given as a various reading by the Philoxenian Syriac. Dean Alford, who confesses that it is "almost impossible to give any assignable meaning" to the reading of Bℵ, throws in his lot with A, ἐν ὀλίγῳ με πείθῃ Χριστιανὸν ποιῆσαι, which he translates, " Lightly thou art persuading thyself that thou canst make me a Christian." This sense might possibly be elicited from the Greek, if it were ἐν ὀλίγῳ με πέποιθας Χριστιανὸν ποιῆσαι, though even so the absence of δύνασθαι could hardly be excused.

How the Revisers' " With but little persuasion thou wouldest fain make me a Christian," is to be extracted from the reading adopted by them, ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι, seems quite inexplicable : *videant ipsi*. Re-translated into Greek, their English would be something like this : ἐν ὀλίγῳ με πειθοῖ βούλοιο ἂν Χριστιανὸν ποιῆσαι.

XXVII. 3 : ἐπιμελείας τυχεῖν. A. V. "to refresh himself." R. V. adds : "Gr. *to receive attention.*" An excellent Greek phrase, for which Wetstein quotes Schol. Apoll. Rhod. II. 390: ἐν ταύτῃ τῇ νήσῳ ναυαγήσαντες ἔτυχον ἐπιμελείας παρὰ τῶν ἡρώων. I add Dion. Hal. Ant. I. 33 : καὶ διὰ ταῦτα πολλῆς ἐπιμελείας τυγχάνειν πρὸς τῶν ὑποδεξαμένων. Charit. Aphrod. III. 3 : ἐπεὶ δὲ αὐτῷ προσηνέχθη (ποτόν), καὶ πάσης ἔτυχεν ἐπιμελείας. Plut. Vit. Thes. XXVII : καὶ τὰς τετρωμένας φασὶ τῶν Ἀμαζόνων εἰς Χαλκίδα λάθρα διαπεμφθείσας τυγχάνειν ἐπιμελείας.

XXVII. 13 : τῆς προθέσεως κεκρατηκέναι. "That they had obtained their purpose." Another good Greek phrase : e. g. Diod. Sic. XVI. 20: οἱ δὲ μισθοφόροι, κεκρατηκότες ἤδη τῆς προθέσεως. Compare Lucian. Phal. prior 2 : ῥᾳδίως ἐκράτησα τῆς ἐπιχειρήσεως. Diod. Sic. XIII. 112 : διόπερ κεκρατηκέναι τῆς ἐπιβολῆς νομίζοντες.

XXVII. 29 : ηὔχοντο ἡμέραν γενέσθαι. For the *phrase* Wetstein quotes Long. Past. II, p. 40 ed. Schaef. : διὰ τοῦτο θᾶττον εὐχόμεθα γενέσθαι τὴν ἡμέραν. Ibid. p. 56 : εὐχόμενος δὲ τὴν ἡμέραν γενέσθαι ταχέως . . . νυκτῶν πασῶν ἐκείνη ἔδοξε μακροτάτη γεγονέναι. For the *situation* compare Synes. Ep. IV, p. 165 : καὶ ὑφώρμει δέος οὐκ ἔλαττον, εἰ καὶ διαγενοίμεθα ἐκ τοῦ κλύδωνος, οὕτως ἔχοντας ἐν νυκτὶ πελάζειν τῇ γῇ. φθάνει δὲ ἡμέρα, καὶ ὁρῶμεν τὸν ἥλιον, ὡς οὐκ οἶδα εἴ ποτε ἥδιον.

XXVII. 39 : κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν. A. V. "They discovered a certain creek with a shore." "Some commentators [Kuinoel and others] suppose that it should be αἰγιαλὸν ἔχοντα κόλπον, since every creek must have a beach."—*Dean Alford.* The true construction hardly requires confirmation, but as the two following passages have (to the best of my knowledge) escaped the researches of collectors, I will set them down. Xenoph. Anab. VI. 4, 4 : λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ τὸ πρὸς ἑσπέραν, ΑΙΓΙΑΛΟΝ ΕΧΩΝ. Xenoph. Ephes. II. 11 : καὶ τῆς νεὼς διαρραγείσης, μόλις ἐν σανίδι τινὶ σωθέντες ἐπ' αἰγιαλοῦ τινος ἦλθον (where Locella has unfortunately adopted Koen's conjecture τινες for τινος).

XXVIII. 1 : Μελίτη. "Melita." Why not Melite? R. V. has a marginal

note: "Some ancient authorities read Μελιτήνη," which seems to be merely a ἁμάρτημα γραφικόν. The scribe had written Μελιτηνησος for Μελιτηνηνησος, omitting the article; but, perceiving his mistake, *expunged* νη and began ηνησος again, thus: Μελιτην̄ν̄ηνησος.

XXVIII. 2: "And the barbarous people shewed us no little kindness (οὐ τὴν τυχοῦσαν φιλανθρωπίαν)."

Philanthropy, according to the modern use of the term, is defined to be *the love of mankind*, and does not condescend to individuals, except as a part of mankind. In Greek there is no trace of this world-embracing virtue; the objects of φιλανθρωπία being always individuals in distress, appealing to our common *humanity*, which word, perhaps, most accurately conveys the sense of it to the English reader[1]. This will be best seen by a few examples. Here the kindness is shewn towards *shipwrecked mariners*, as it is also in Stob. Flor. T. XXXVII. 38, where we read that the Θύνοι (a barbarous people settled in the N. W. part of Bithynia) τοὺς ναυάγους φιλανθρώπως δεχόμενοι, φίλους ποιοῦνται. Among acts of philanthropy is mentioned the *ransoming of captives* (Demosth. 107. 15: καὶ λύσεις αἰχμαλώτων, καὶ τοιαύτας ἄλλας φιλανθρωπίας); the *friendly reception* of those who had escaped from the same fate by neighbouring cities (Diod. Sic. XIII. 58: οἱ δὲ τὴν αἰχμαλωσίαν διαφυγόντες διεσώθησαν εἰς Ἀκράγαντα, καὶ πάντων ἔτυχον τῶν φιλανθρώπων. Plut. Vit. Alex. XIII: καὶ τοῖς καταφυγοῦσιν (of the Thebans, when their city was destroyed by Alexander) ἐπὶ τὴν πόλιν ἁπάντων μετεδίδοσαν τῶν φιλανθρώπων). Conquerors shewed their philanthropy by their *humane* treatment of the vanquished, as Agathocles (Diod. Sic. XX. 17), ἑλὼν Νέαν πόλιν κατὰ κράτος, φιλανθρώπως ἐχρήσατο τοῖς χειρωθεῖσι; and Mithridates (Id. Tom. X, p. 193 ed. Bip.), πολλοὺς ζωγρήσας, ἅπαντας τιμήσας καὶ ἐσθῆσι καὶ ἐφοδίοις ἀπέλυσεν εἰς τὰς πατρίδας. διαβοηθείσης τε τῆς τοῦ Μιθριδάτου φιλανθρωπίας ... Sometimes the philanthropic act was attended with danger, as the harbouring of proscribed persons in the wars of Sylla and Marius (Plut. Vit. Syl. XXXI: ζημίαν τῆς φιλανθρωπίας ὁρίζων θάνατον). To return to the instance before us:

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[1] Plato (ap. Diog. Laert. III. 98) reckons three kinds of φιλανθρωπία: (1) διὰ τοῦ προσαγορεύειν, greeting and shaking hands with every one you meet: (2) διὰ τοῦ εὐεργετεῖν, ὅταν τις βοηθητικὸς ᾖ παντὶ τῷ ἀτυχοῦντι: (3) διὰ τοῦ ἐστιᾶν καὶ φιλοσυννουσιάζειν, giving dinners and promoting *social* intercourse. Hence correct Liddell & Scott s. v. φιλοσυννουσιάζειν.

other barbarians besides those of Melite are commended for the exercise of this virtue. Thus the Atlantei (Diod. Sic. III. 55), φιλανθρωπίᾳ τῇ πρὸς ξένους δοκοῦσι διαφέρειν τῶν πλησιοχώρων. The Celtiberes (V. 7) are described as πρὸς τοὺς ξένους ἐπιεικεῖς καὶ φιλάνθρωποι. Of individuals Aeolus, King of Lipara, who entertained Ulysses in his wanderings, is characterized by the historian (Diod. Sic. V. 7) as εὐσεβῆ καὶ δίκαιον, ἔτι δὲ καὶ πρὸς τοὺς ξένους φιλάνθρωπον; and Phalaris in his defence before the Delphians (Lucian. Phal. prior 10), as a proof of his hospitable treatment of voyagers (ὅτι φιλανθρώπως προσφέρομαι τοῖς καταίρουσιν), says that he employed spies about the harbours, whose business it was to accost strangers, and enquire who they were and whence they came, that he might pay them such attentions as were suitable to their rank. That kind of philanthropy, which (according to Plato's definition) consisted in entertaining company, may be illustrated from Alciphr. Ep. III. 50, where a parasite says of his patron, κύριος γενόμενος τῆς οὐσίας, πολλὴν τὴν εἰς ἡμᾶς (professionals) φιλανθρωπίαν ἀνεδείξατο; as well as from Lucian. Cyn. 6: ἀνδρὸς πλουσίου, προθύμως καὶ φιλανθρώπως, ἔτι δὲ φιλοφρόνως ἑστιῶντος; from which latter example we gather that φιλοφρόνως (Ch. xxviii. 7) expresses a higher degree of friendliness than φιλανθρώπως. We may remark, in conclusion, that Plutarch (Vit. Cat. Maj. V) recommends *kindness to animals*, as a training for the higher virtue of φιλανθρωπία. "We ought not," he remarks, "to treat creatures which have a living soul like shoes or household vessels, which, when worn out with service, we throw away; but if for no other reason, μελέτης ἕνεκα τοῦ φιλανθρώπου, we should habituate ourselves in these lower animals to be gentle and placable towards each other."

XXVIII. 4: ἡ δίκη, "Justice" (with a capital letter). To the examples collected by Wetstein may be added Dion. Hal. Ant. VIII. 80: τοίγαρτοι δίκη μὲν ἐκείνοις σὺν χρόνῳ τιμωρὸς οὐ μεμπτὴ (*vindex non contemnenda*) παρηκολούθησε. Aelian. V. H. III. 43: τοῖς δὲ κακῶς ῥέξασι δίκης τέλος οὐχὶ χρονιστὸν | οὐδὲ παραιτητόν (mox ἡ δὲ δίκη οὐκ ἐβράδυνε). Synes. Ep. 50: τὸ μὲν οὖν ἀληθὲς οἶδεν ἡ δίκη, καὶ ὁ χρόνος εὑρήσει. Aeschyl. ap. Stob. Flor. T. CXXV. 7: ἡμῶν γε μέντοι Νέμεσίς ἐσθ' ὑπερτέρα, | καὶ τοῦ θανόντος ἡ δίκη πράσσει κότον. Lucian. Pseudo-Philop. 16: ἐὰν κτείνῃς τὸν πλησίον, θανατωθήσῃ παρὰ τῆς δίκης. Dion. Hal. Ant. XI. 27: ἀλλὰ καίπερ ἐν ἐρημίᾳ τοῦ φόνου

γεγονότος ... ὑπὸ τῆς ἅπαντα ἐπισκοπούσης τὰ θνητὰ πράγματα δίκης ἐξηλέγ-
χθησαν.

ROMANS.

Chap. I. 28: οὐκ ἐδοκίμασαν. A. V. "They did not like." R. V. "They
refused." But the negative should be retained, as in all the ancient versions.
Vulg. *non probaverunt*. Pesch. ܠܐ ܘ. Philox. ܠܐ ܚܡܐ. W. Wilberforce
(*Practical View* &c. p. 308) gives his own version, "They were not solicitous,"
which is not the meaning of the word. Better, "They thought not fit."
Wetstein quotes Plut. Vit. Thes. XII: οὐκ ἐδοκίμαζε φράζειν αὐτόν, ὅστις εἴη,
πρότερος. Joseph. Ant. II. 7, 4: τὰ μὲν οὖν ὀνόματα δηλῶσαι τούτων οὐκ ἐδο-
κίμαζον. I add Appian. VI. 70: Οὐριάτθος οὐ δοκιμάζων αὐτῷ συμπλέκεσθαι
διὰ τὴν ὀλιγότητα.

III. 9: τί οὖν; προεχόμεθα; οὐ πάντως. The explanation of this text
turns upon the word προεχόμεθα, for which *three* distinct versions have been
proposed, according as it is taken in an *active, passive,* or *middle* sense.

1. A. V. "Are we better *than they?*" This version, derived from the
Vulgate, *praecellimus eos*? supposes προεχόμεθα to bear the same meaning as
προέχομεν: *Num quid prae gentilibus habemus* (Schleusner); "Have we (Jews)
the (any) preference?" (Alford). This would agree with the alternative
reading, τί οὖν προκατέχομεν περισσόν; (om. οὐ πάντως), which might there-
fore have been a gloss upon it: but there is no example to be found of the
middle form of this verb being so used.

2. R. V. "Are we in worse case than they?" Literally, "Are we excelled?"
Here προέχεσθαι is taken to be the *passive* of προέχειν in the same sense as
before. Examples of the active verb in this sense abound; e. g. Diod. Sic.
XIX. 26: προέχοντος ὁ Εὐμένους δύο φυλακάς (Eumenes having the start of
him by two watches). Ibid. 34: ἡ δὲ πρεσβυτέρα δικαιότερον ἀπεφαίνετο εἶναι
τὴν προέχουσαν τοῖς χρόνοις προέχειν καὶ τῇ τιμῇ. Alciphr. Ep. III. 55: τῶν
προὔχειν δοκούντων Ἀθήνησι πλούτῳ. The use of the *passive* in this sense is, as
might be expected, not so common; Wetstein, however, has a clear example

from Plutarch (T. II, p. 1038 C): ὥσπερ τῷ Διὶ προσήκει σεμνύνεσθαι ἐπ' αὑτῷ τε καὶ τῷ βίῳ, καὶ μέγα φρονεῖν ... οὕτω τοῖς ἀγαθοῖς πᾶσι ταῦτα προσήκει, κατ' οὐδὲν προεχομένοις ὑπὸ τοῦ Διός (cum nulla in re a Jove superentur).

3. R.V. in margin: "*Do we excuse ourselves?*" Προέχεσθαι is properly *to hold something before oneself*, as Herod. II. 42: τὸν Δία μηχανήσασθαι, κριὸν ἐκδείραντα, προέχεσθαί τε τὴν κεφαλὴν ἀποταμόντα τοῦ κριοῦ, καὶ ἐνδύντα τὸ νάκος, οὕτω οἱ ἑωυτὸν ἐπιδέξαι. Hence, figuratively, *to make use of anything as a pretext or excuse* (= προφασίζεσθαι); as Herod. VIII. 3: προϊσχόμενος πρόφασιν. 111. προϊσχόμενος λόγον τόνδε. Thucyd. I. 140: ὅπερ μάλιστα προὔχονται (Schol. προβάλλονται). Soph. Antig. 80: σὺ μὲν τάδ' ἂν προὔχοιο. Herodian. IV. 14, 3: ὁ δὲ τὸ γῆρας προϊσχόμενος παρῃτήσατο. But when προέχεσθαι is thus used, it is never *absolute positum*, as in the text, but is invariably followed by an accusative of the thing made use of as an excuse. This is a fatal objection; and we are obliged to fall back on the last number, as the best, if not the only, solution of the difficulty.

V. 1: T. R. ἔχομεν, "we have." In favour of ἔχωμεν, "let us have," the preponderance of MS. authority is very great; namely, AB¹ CDKLℵ¹; of the versions, Vulg. and both Syriac; of the Fathers, Chrys. Cyril. Theodoret and many others. With respect to the Syriac versions, Dean Alford quotes the Philoxenian for ἔχομεν (wrongly) and Peschito for ἔχωμεν ("but, according to Etheridge, ἔχομεν"). Dr. Scrivener is also somewhat confused about these two versions (*A plain Introduction* &c. p. 447) assigning to the Peschito "probably" (instead of "certainly") ἔχωμεν (ܢܗܘܐ ܠܢ), and to the Philoxenian, "what," he says, "seems to be a combination of both readings, ܐܝܬ ܠܢ ܠܢ ܢܗܘܐ ܐܝܬ." But this is a mistake. The Syriac ܢܗܘܐ ܐܝܬ ܠܢ is ἔχωμεν, and nothing else. For ἔχομεν this version (and all others) would put ܐܝܬ ܠܢ; but when the word is in the subjunctive mood, since ܐܝܬ is indeclinable, it is a peculiarity of the Philoxenian to prefix the corresponding mood of ܗܘܐ, here ܢܗܘܐ. Thus ἵνα τινὰ καρπὸν σχῶ (Rom. i. 13) becomes ܐܝܬ ܠܢ ܢܗܘܐ ܚܡܕ ܦܐܪܐ ܕܐܦ; ἵνα ἔχητε (2 Cor. v. 12) ܐܝܬ ܠܟܘܢ ܕܬܗܘܘܢ ܐܝܬ.

In favour of the old reading (which the English reader will be most unwilling to part with, as infolding a doctrine dear to the heart of every faithful Christian) it may be urged, (1) that it is hardly within the competence of MSS. to decide (especially against the strongest *internal* evidence) between

such variants as ἔχομεν and ἔχωμεν, so continually are these vowels confused even in the best MSS.; (2) that ἔχομεν may have been changed into ἔχωμεν to correspond with καυχώμεθα, which was supposed to be the subjunctive mood; and (3) that there is a tendency in the copyists to turn an affirmation into an exhortation, a striking example of which is 1 Cor. xv. 49, where φορέσομεν is written φορέσωμεν in all the uncials except B.

VIII. 18: οὐκ ἄξια ... πρὸς τὴν μέλλουσαν δόξαν. "Are not worthy to be compared with the glory." This is, evidently, the correct version of the Greek, the idea of *comparison* being virtually included in πρός; as Xenoph. Anab. VII. 7, 24: λῆρος πάντα ἐδόκει πρὸς τὸ ἀργύριον ἔχειν. But the construction of the whole sentence is novel, and appears to be a confusion in the writer's mind of two others, either of which would be free from objection. Thus he might have said, οὐκ ἄξια (for ἀντάξια) τῆς δόξης, as Prov. iii. 5: οὐκ ἄξιον αὐτῆς; and viii. 11: πᾶν τὸ τίμιον οὐκ ἄξιον σοφίας ἐστίν; which may be traced to the Homeric τῶν δ' οὔθ' ἑνὸς ἄξιοί ἐσμεν | Ἕκτορος. Or he might for οὐκ ἄξια have written οὐδενὸς ἄξια; and then we might have compared Dio Chrys. Or. I, p. 62: οἱ γὰρ ἀνθρώπων λόγοι καὶ τὰ πάντα σοφίσματα οὐδενὸς ἄξια πρὸς τὴν παρὰ τῶν θεῶν ἐπίνοιαν καὶ φήμην. This solution makes it unnecessary to give to οὐκ ἄξια the meaning of "insignificant," or "of no account," which cannot be proved.

VIII. 21: τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. A. V. "That when I would do good, evil is present with me." R. V. "That to me who would do good, evil is present." But this latter version takes no account of the repetition of ἐμοὶ after παράκειται; and in v. 18 ἐμοὶ παράκειται is rendered "is present *with* me," not "*to* me." On the whole the A. V. adequately expresses the Greek, and its rhythmical superiority to that which it is proposed to substitute for it is self-evident.

VIII. 24: τί καὶ ἐλπίζει. "Why doth he yet hope for?" R. V. in margin: "Some ancient authorities read *awaiteth*" (ὑπομένει for ἐλπίζει). These are, according to Dean Alford's notation, "אא¹ 47 marg. Cyr. *exspectat* syrr. Ambros." By "syrr." we are to understand both Syriac versions, which is not correct. The Peschito seems to have read ὑπομένει, ܗܘ ܡܣܟܐ ܠܗ, as

ܣܒܪ is frequently put for ὑπέμεινε, προσεδόκησε &c., never for ἤλπισε. But the Philoxenian certainly read ἐλπίζει (ܡܣܒܪ), and White's translation, *exspectat*, as well as St. Ambrose's *exspectat*, were also meant for ἐλπίζει, not for ὑπομένει, which latter, according to N. T. use, is not "awaiteth," but "endureth."

VIII. 28: πάντα συνεργεῖ. "All things work together." So the Philoxenian Syriac ܟܠ ܡܕܡ ܡܥܕܪ. According to the Peschito ܠܚܒܡ ܠܗ ܡܥܕܪ ܒܟܠ ܡܕܡ we must translate, "He (God) worketh with them in all things," the Greek being the same, and πάντα being taken in the sense of κατὰ πάντα. If we adopt the reading of ABℵ, which interpolate ὁ Θεὸς after συνεργεῖ, the last mentioned version need not be altered. According to this reading, Dean Alford would write συνέργει from συνέργω, *concludo*; but this is not a biblical word; and the Apostle, if such had been his meaning, would certainly have written συγκλείει.

IX. 6: οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. "Not (R. V. But *it is* not) as though the word of God hath taken none effect." All English versions, following the Vulgate, *Non autem quod exciderit verbum Dei*, agree in this explanation of the unique combination of particles, οὐχ οἷον ὅτι, supposed by Dean Alford to be elliptical for οὐ τοῖον λέγω, οἷον ὅτι. But our English "not as though" is sufficiently represented in Greek by οὐχ ὅτι (e. g. Phil. iii. 12: οὐχ ὅτι ἤδη ἔλαβον); and the question is, whether any, and what additional force is contained in οἷον. We shall first take the well-known case of οὐχ οἷον (without ὅτι) . . . ἀλλὰ καί, of which Munthe (who rightly gives it the meaning of *non tantum non, sed*, or *tantum abest ut*) adduces some good examples from Diodorus Siculus; e. g. III. 17 (of the Icthyophagi): οὐχ οἷον ὑγρὰν τροφὴν ἐπιζητοῦσι ποτοῦ, ἀλλ' οὐδ' ἔννοιαν ἔχουσι. Ibid. 33: οὐχ οἷον φεύγειν βούλονται (Troglodytae) τὴν ὑπερβολὴν τῶν συμβαινόντων αὐτοῖς κακῶν (from the excessive heat of the sun), ἀλλὰ καὶ τοὐναντίον, ἑκουσίως προϊέναι τὸ ζῆν, ἕνεκα τοῦ μὴ βιασθῆναι διαίτης ἑτέρας καὶ βίου πειραθῆναι. Munthe goes on to explain the text in the same manner: "Not only has the word of God not come to nought . . . . but," making the apodosis to begin at v. 7: ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα; a construction (besides the insertion of ὅτι) so unlike the instances from Diodorus as to admit of no comparison. The Greek

Lexicographers recognize the phrase οὐχ οἷον, not followed by ἀλλά or ἀλλὰ καί, but condemn it as a barbarism; as Phrynichus p. 372 ed. Lobeck: Οὐχ οἷον ὀργίζομαι· κίβδηλον ἐσχάτως. μάλιστα ἁμαρτάνεται ἐν τῇ ἡμεδαπῇ (Bithynia), οὐχ οἷον καὶ μὴ οἷον λεγόντων . . . λέγειν δὲ χρὴ οὐ δήπου, μὴ δήπου. Antiatt. Bekk. p. 110: Οὐχ οἷον ὁρίζομαι [ὀργίζομαι] . . . σὺ δέ, πολὺ ἀπέχω τοῦ ὁρίζεσθαι [ὀργίζεσθαι]. In Athen. VI, p. 244 E a parasite complains of having to keep up with his patron's pace, which he describes as flying rather than walking: πέτεται γάρ, οὐχ οἷον βαδίζει τὰς ὁδούς. From these instances it would appear that οὐχ οἷον, according to the vulgar use of it, was a strong negative, *nequaquam, ne minimum;* and, perhaps, the sense and spirit of the whole sentence would be best conveyed to the English reader by such a translation as the following: "Not, however, that the word of God hath come to nought, FAR FROM IT."

IX. 30: τὰ μὴ διώκοντα . . κατέλαβε . . v. 31: εἰς νόμον . . οὐκ ἔφθασε. A. V. "Which followed not after . . have attained to . . (31) have not attained to the law." R. V. "Which followed not after . . attained to . . (31) did not arrive at the law." Phil. iii. 12: διώκω δὲ εἰ καὶ καταλάβω ἐφ᾽ ᾧ καὶ κατελήφθην . . 16: εἰς ὃ ἐφθάσαμεν . . A. V. "But I follow after (R. V. press on) if that I may apprehend that for which also I am (was) apprehended . . . (16) whereto we have already attained."

On these versions we remark (1) that διώκειν and καταλαβεῖν are correlative terms for *pursuing* and *overtaking.* Thus Exod. xv. 9: "The enemy said, διώξας καταλήψομαι, I will pursue, I will overtake." Wetstein quotes Herod. II. 30: Ψαμμήτιχος δὲ πυθόμενος ἐδίωκε· ὡς δὲ κατέλαβε . . . Lucian. Hermot. 77: ὃ πρὸ σοῦ μάλα πολλοὶ καὶ ἀγαθοὶ καὶ ὠκύτεροι παρὰ πολὺ διώκοντες οὐ κατέλαβον. (2) In the extract from Romans there is no reason why we should not translate κατέλαβε by "overtook," in which case we may leave "did not attain to" as the most convenient rendering of οὐκ ἔφθασεν εἰς, agreeing with Phil. iii. 16, as represented by both versions. In Phil. iii. 12 the English "apprehend" conveys the idea of an *arrest,* in which sense it is employed by our Translators Acts xii. 4. 2 Cor. xi. 32; where, however, the Greek word is πιάσαι, not καταλαβεῖν. Some persons may be pleased with the idea of Saul's being *apprehended* or *arrested* by Jesus Christ, while on his way to apprehend others. But such an idea is foreign to the word καταλαβεῖν, and the sense is

equally good, if we translate, "I follow after, if so be that I may *overtake* that for which also I *was overtaken* of Christ Jesus."

XI. 11, 12: "I say then, Have they stumbled (ἔπταισαν) that they should fall (πέσωσι)? God forbid: but *rather* through their fall (τῷ αὐτῶν παραπτώματι) salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall (τὸ παράπτωμα) of them *be* the riches of the world, and the diminishing (τὸ ἥττημα) of them the riches of the Gentiles, how much more their fulness (τὸ πλήρωμα)?" Besides other difficulties, there are two words in this passage which do not seem to be correctly rendered.

1. For παράπτωμα the Revisers have retained "fall," with a marginal note, "Or, *trespass*." But παράπτωμα is not an actual *fall* (which, indeed, has just been strongly denied) but a *slip* or *false step* (morally, a *trespass*), and differs from πταῖσμα only as *slipping* does from *stumbling*. In fact both Syriac versions have rendered ἔπταισαν and παράπτωμα by derivatives from the same root (Pesch. ܐܬܟܫܠܘ and ܟܫܠܐ; Philox. ܣܪܚ and ܣܘܪܚܢܐ); and if no better word could be found, we might do the same: "Have they stumbled . . . through their stumbling."

2. The other word, ἥττημα, is more difficult, as appears from the greater variety of its proposed equivalents, "diminishing" (from Vulg. *deminutio*), "decay," "loss," "small number," &c. which, however, for the most part, seem to be mere guesses, inspired by the desire to make a good contrast with πλήρωμα. If we look only to the word itself, and its cognates ἧττα and ἡττᾶσθαι, we shall find that the only certain notion which can be assigned to them is that of being *beaten* or *defeated* in a contest, whether warlike or otherwise. Thus νίκη and ἧττα are as commonly opposed to each other as "victory" and "defeat." A man may be *defeated* or *overcome* (ἡττᾶσθαι) either ὑπὸ τῶν πολεμίων, or ἐν τοῖς δικαστηρίοις (Xenoph. Mem. IV. 4, 17), or by his own passions and appetites (comp. 2 Pet. ii. 19). The particular form ἥττημα is peculiar to biblical Greek, and (besides the present text) is only found in Isai. xxxi. 8 and 1 Cor. vi. 7. In the former place, the phrase ἔσονται εἰς ἥττημα appears to be equivalent to ἡττηθήσονται in the next verse, though the Hebrew is different. In 1 Cor. vi. 7: "Now therefore there is utterly a fault (ἥττημα) among you, because ye go to law one with another," St. Chrysostom upholds the proper meaning of the word in respect to an action-at-law; as if the

Apostle had said, " You have sustained a defeat at all events, by merely going
to law ; the victory would have been to suffer yourself to be defrauded." (See
more on that place.) Returning to the text, we would translate v. 12 thus :
" Now if their stumbling is the riches of the world, and their defeat the riches
of the Gentiles ; how much more their fulness ? " If it be objected that there
is no opposition between " defeat " and " fulness," we answer, why should
there be, any more than between " stumbling " and " fulness ? " and what has
πλοῦτος to do with either of them ? The sentence may be rhetorically faulty,
but would not be much improved even if it could be shewn that ἥττημα and
πλήρωμα were as opposite to each other as " impoverishment " to " replenish-
ment " (Alford), or as — to + (Wetstein).

XI. 22 : ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία (T. R. -ίαν), ἐπὶ δὲ σέ, χρηστότης
θεοῦ (T. R. χρηστότητα sine θεοῦ), ἐὰν ἐπιμείνῃς τῇ χρηστότητι. No English
reader can fail to see the awkwardness of such a sentence as the following :
" Toward them that fell, severity ; but toward thee, God's goodness." Dean
Alford says : " The repetition of θεοῦ is quite in the manner of the Apostle.
See 1 Cor. i. 24, 25." The place is, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν . . .
τὸ μωρὸν τοῦ θεοῦ . . . καὶ τὸ ἀσθενὲς τοῦ θεοῦ. But this example would only
support ἀποτομία θεοῦ . . . χρηστότης θεοῦ. If θεοῦ were inserted at all, it
should be after both ; or if after one only, then after ἀποτομία. It has been
suggested that θεοῦ was erased as unnecessary. But surely Rückert's idea is
much more probable, that θεοῦ was originally a marginal note on ἐὰν ἐπιμείνῃς
τῇ χρηστότητι, which might otherwise be understood in a *subjective* sense, like
ἐπιμενοῦμεν τῇ ἁμαρτίᾳ (Ch. vi. 1), ἐὰν μὴ ἐπιμείνῃς τῇ ἀπιστίᾳ (Ch. xi. 23).
And in this sense it seems to have been understood by St. Chrysostom (T. XI,
p. 630 B) : διὰ τοῦτο περὶ σὲ χρηστότητα ἐπεδείξατο, ἵνα ἐπιμείνῃς· καὶ οὐκ εἶπε,
τῇ πίστει, ἀλλὰ τῇ χρηστότητι· τουτέστιν, ἐὰν ἄξια τῆς τοῦ θεοῦ φιλανθρωπίας
πράττῃς [1].

Ibid. ἐπεὶ καὶ σὺ ἐκκοπήσῃ. " Otherwise thou also shalt be cut off." Dean
Alford translates : " For [otherwise] thou also shalt be cut off ; " with a note :
" *Otherwise* is not expressed in the original ; but the construction implies it."

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[1] I find ἀποτομία and χρηστότης in contrast in
a passage of Diod. Sic. T. X, p. 69 ed. Bip. :
ἀπονέμειν αὐτῷ (Caesari) τὸν αἰώνιον τῆς χρη-
στότητος ἔπαινον. τῶν γὰρ προγόνων αὐτοῦ σκλη-
ρότερον κεχρημένων τῇ πόλει, οὗτος διὰ τῆς ἰδίας
ἡμερότητος διωρθώσατο τὰς ἐκείνων ἀποτομίας.

He should have said : " *For* is not expressed in the original." Ἐπεί is either
" for " or " otherwise," never both, a combination which correct English also
eschews. See Rom. xi. 6. 1 Cor. xv. 29. Heb. ix. 17. Good examples of
ἐπεί, *alioquin*, from Plato and Synesius may be found in Wetstein, to which
add Diog. Laert. I. 114 : (Epimenides) ἰδόντα γοῦν τὴν Μουννυχίαν παρ᾽ Ἀθη-
ναίοις, ἀγνοεῖν φάναι αὐτοὺς ὅσων κακῶν αἴτιον ἔσται τοῦτο τὸ χωρίον αὐτοῖς·
ἘΠΕΙ κἂν τοῖς ὀδοῦσιν αὐτὸ διαφορῆσαι (*or else*, they would have pulled it
down with their teeth). S. Chrysost. T. XI, p. 407 D : πάλιν, ἄν τινα κατη-
χῆς, λέγε ἐξ ὑποθέσεως ὑποκειμένης· ἘΠΕΙ σίγα (*or else*, be silent) ; where the
last Paris Editor has fallen into the same error as that noticed above, noting :
" Fort. ἐπεὶ ἄλλως σίγα."

XII. 10, 11 : τῇ τιμῇ . . . τῇ σπουδῇ. A more elegant arrangement would
be κατὰ τιμήν . . . κατὰ σπουδήν, which the Apostle has adopted Phil. iii. 6 :
κατὰ ζῆλον, διώκων τὴν ἐκκλησίαν, κ.τ.λ. With the latter we may compare
Diod. Sic. IX, Fragm. 6 : κατὰ μὲν γὰρ τὴν νομοθεσίαν ἐφαίνετο πολιτικὸς καὶ
φρόνιμος· κατὰ δὲ τὴν πίστιν, δίκαιος· κατὰ δὲ τὴν ἐν τοῖς ὅπλοις ὑπεροχήν, ἀν-
δρεῖος· κατὰ δὲ τὴν πρὸς τὸ κέρδος μεγαλοψυχίαν, ἀφιλάργυρος.

XII. 13 : To the authorities in favour of μνείαις (for χρείαις) should be
added Eusebius, who in his *History of the Martyrs in Palestine*, p. 1 (Cureton's
Translation) says : " We have been also charged in the book of the Apostles,
that we should be partakers in the remembrance of the saints (ܘܒܣܡܐ ܕܩܕܝܫܐ
ܕܐܬ̈ܡܪ)."

XII. 16 : ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. A. V. " But condescend to
men of low estate. Or, *be contented with mean things*." R. V. " But consent
to (Gr. *be carried away with*) things that are lowly (Or, *them that are lowly*)."
In favour of *persons* it may be urged that both in the Old and New Testa-
ments οἱ ταπεινοί occurs continually ; τὰ ταπεινά once only, Psal. cxxxvii. 6 :
ὅτι ὑψηλὸς ὁ κύριος, καὶ τὰ ταπεινὰ ἐφορᾷ, καὶ τὰ ὑψηλὰ ἀπὸ μακρόθεν γινώσκει,
where *persons* are indicated in the Hebrew. Again, the verb συναπάγεσθαι,
when used in a figurative sense, may be compared with συμπεριφέρεσθαι, which
is to *comply with, humour, accommodate oneself to* another, as Ecclus. xxv. 1 :
γυνὴ καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι. Stob. Flor. T. LXIV. 31 : μὴ δια-

μάχεσθαι (with a madman) μηδὲ ἀντιτείνειν, ἀλλὰ καὶ συμπεριφέρεσθαι καὶ
συνεπινεύειν. Epict. Enchir. 78 : μέχρι μὲν τοῦ λόγου μὴ ὄκνει συμπεριφέρεσθαι
αὐτοῖς. On the whole, it would be very difficult to improve upon the A. V.
" condescend to," whether we understand by τοῖς ταπεινοῖς men of low degree,
or of a meek and humble disposition.

XII. 18 : εἰ δυνατόν, τὸ ἐξ ὑμῶν. By this cumulation of conditions the
difficulty of the precept is admirably brought out. In an extract from
Iamblichus, quoted by Cobet (*Coll. Crit.* p. 397) : ἐκ φιλίας ἀληθινῆς ἐξαιρεῖν
ἀγῶνά τε καὶ φιλονεικίαν, μάλιστα μὲν ἐκ πάσης, εἰ δυνατόν· εἰ δὲ μή, ἔκ γε τῆς
πατρικῆς, few scholars will be found to accept the *dictum* of that celebrated
Critic : "Μάλιστα μὲν significat εἰ μὲν δυνατόν ; itaque ridicule εἰ δυνατὸν
additur." On this principle we might condemn Demosth. Phil. IV, p. 147, 1 :
ἐὰν ὑμεῖς ὁμοθυμαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε. With v. 21 : ἀλλὰ
νίκα ἐν τῷ ἀγαθῷ τὸ κακόν, I would compare Hierocles ap. Stob. Flor. T.
LXXXIV. 20 : ἔπειτα, κἂν ὄντως τοιοῦτος ᾖ ἀδελφὸς (σκαιὸς καὶ δυσομίλητος),
ἀλλὰ σύ γε, φαίην ἄν, ἀμείνων εὑρέθητι, καὶ νίκησον αὐτοῦ τὴν ἀγριότητα ταῖς
εὐποιίαις.

XIV. 10 : σὺ δὲ τί κρίνεις . . . ἢ καὶ σὺ τί ἐξουθενεῖς . . . R. V. " But thou,
why dost thou judge . . . or thou again, why dost thou set at nought ? " In
the A. V. the distinction between the two parties appealed to, the abstainer
and the eater, the weak and the strong, does not plainly appear. We may
compare Charit. Aphrod. I. 10 : σὺ μὲν γάρ, εἶπε, κίνδυνον ἐπάγεις· σὺ δὲ
κέρδος ἀπολλύεις. Plut. Vit. Themist. XXI (from Timocreon) : ἀλλ' εἰ τύ γε
Παυσανίαν, ἢ καὶ τύ γε Ξάνθιππον αἰνεῖς, ἢ τύ γε Λευτυκίδαν | ἐγὼ δ' Ἀριστείδαν
ἐπαινέω.

XV. 20 : οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι. A. V. " Yea, so have I
strived to preach the gospel." R. V. " Yea, making it my aim (Gr. *being
ambitious*) so to preach the gospel." Though the word " to strive " does not
exhaust the meaning of the Greek φιλοτιμεῖσθαι, yet the English reader may
accept it as adequately conveying the Apostle's meaning, both here and 2 Cor.
v. 9. 1 Thess. iv. 11, where it is otherwise rendered. Dean Alford says :
" The word in the Apostle's usage seems to lose its primary meaning of *making*

it a point of honour." But this secondary meaning, *summo studio et contentione aliquid agere* (Schleusner) is by no means "Apostolic," but the general usage of the best Greek writers, as the following examples will shew. Polyb. I. 83 : ἀεὶ μὲν μεγάλην ἐποιεῖτο σπουδὴν εἰς πᾶν τὸ παρακαλούμενον ὑπ᾿ αὐτῶν, τότε δὲ καὶ μᾶλλον ἐφιλοτιμεῖτο. Diod. Sic. XII. 46 : ὁ δὲ δῆμος φιλοτιμούμενος κατὰ κράτος ἑλεῖν τὴν Ποτιδαίαν. XVI. 49 : ἑκάτεροι γὰρ ἰδίᾳ διεφιλοτιμοῦντο παραδιδόναι τὰ φρούρια. Plut. Vit. Caes. LIV : Κάτωνα δὲ λαβεῖν ζῶντα φιλοτιμούμενος. So with the noun, e.g. Diod. Sic. XII. 32 : μετὰ πολλῆς φιλοτιμίας κατεσκεύαζον τριήρεις. XVII. 83 : κατὰ τὸν πότον διηνέχθη πρός τινα τῶν ἑταίρων· τῆς δὲ φιλοτιμίας ἐπὶ πλέον προελθούσης. . .

I. CORINTHIANS.

Chap. II. 2 : οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν. "For I determined not to know any thing among you." This sense of κρίνειν, *aliquid secum statuere*, is common in biblical Greek, of which a familiar example is Tit. iii. 12 : ἐκεῖ γὰρ κέκρικα παραχειμάσαι[1]. Here, however, it is not ἔκρινα γὰρ μηδὲν εἰδέναι, but οὐ γὰρ ἔκρινά τι εἰδέναι, which requires a slight modification in the English : " I thought not good to know " &c. Compare Diod. Sic. XV. 32 : (Agesilaus) τὸ μὲν βιάζεσθαι πρὸς ὑπερδεξίους τόπους . . . οὐκ ἔκρινε.

II. 3 : ἐν πειθοῖς λόγοις. Salmasius *De Hellenistica*, p. 86 : "Πειθός a verbo πείθω, *qui persuadet*, ut φειδός, *qui parcit*, ut μιμός [μῖμος] *qui imitatur*, et similia." Schleusner, Alford, and others, in borrowing from this source, have tacitly changed πείθω into πειθώ, clearly against the intention of the illustrious Frenchman, who compares the Latin *condus* from *condo*, and *promus* from *promo*. It is, however, to be observed that the analogy which connects πειθός with πειθώ also exists between φειδός, *sparing*, and φειδώ, *thrift*.

III. 5 : διάκονοι δι᾿ ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν. A.V. " Even as the Lord gave to every man." R.V. "And each as the Lord gave to him." The latter version seems to refer the clause καὶ ἑκάστῳ—ἔδωκεν to

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[1] Compare Polyb. III, 101 : Ἀννίβας . . . κρίνας ἐκεῖ ποιεῖσθαι τὴν παραχειμασίαν.

the *hearers*, not to the *teachers ;* as Dean Alford does expressly. That hearers believe, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως (Rom. xii. 3), is an undoubted truth; but would not the assertion of it in this place introduce a new element into the context? St. Chrysostom seems to take the other view: καὶ ἑκάστῳ ὡς ὁ θεὸς ἔδωκεν. οὐδὲ γὰρ αὐτὸ τοῦτο τὸ μικρὸν (τὸ διακόνους εἶναι) παρ᾽ ἑαυτῶν, ἀλλὰ παρὰ τοῦ θεοῦ τοῦ ἐγχειρίζοντος. Jerem. Markland (*Conjecturae in Lysium*, p. 560) even alters the punctuation to the same effect: " 1 Cor. iii. 6: ἑκάστῳ ὡς ὁ κύριος ἔδωκεν, ἐγὼ ἐφύτευσα, ᾿Απολλὼς ἐπότισεν. Ita distinguendum."

IV. 6: ταῦτα δὲ . . μετεσχημάτισα εἰς ἐμαυτὸν καὶ ᾿Απολλώ. "And these things . . I have in a figure transferred to myself and to Apollos." Instead of "in a figure," the meaning of the Apostle would be best conveyed to the English reader by the expression, "by a fiction." Μετασχηματίζειν τι is to *change the outward appearance of anything*, the thing itself remaining the same. E. g. 1 Sam. xxviii. 8: "Saul *disguised himself* (Sym. μετεσχημάτισεν ἑαυτόν) and put on other raiment." 1 Kings xiv. 2: "And Jeroboam said unto his wife, Arise, I pray thee, and *disguise thyself* (Theod. μετασχημάτισον σεαυτόν) that thou be not known to be the wife of Jeroboam." So, in the present case, the Apostle, in the former part of the Epistle, had been speaking the truth, but, as he now declares, *truth in disguise*. It was perfectly true that there were contentions among the Corinthians, who had attached themselves to certain favourite teachers, (or, as he here expresses himself, were "puffed up for one against another") saying, "I am of such an one," and another, "I am of such an one." But instead of naming these leaders, or even describing them anonymously, as we have just done, St. Paul, for a reason which he was now about to mention, substitutes for the names of the actual parties concerned those of himself, Apollos, Cephas, and even of Christ himself. Certainly, if we had only the earlier chapters to guide us, we should have taken it as a matter of fact, that there were parties in the Corinthian church, who ranged themselves under the banners of those distinguished Apostles, and should have found a wide field of speculation in assigning to each its distinctive tenets and prepossessions. Still further to give an air of reality to his allegations, the Apostle takes some pains to prove that he himself was free from participation or concurrence in this scandal; thanking God that he had baptized two or

three individuals only out of their whole number, "lest any should say that I baptized in mine own name." So well is the "fiction" kept up. For it *was* a fiction after all. Those to whom he wrote must have known it to be so from the first; but for the sake of others, he here, having accomplished his purpose, throws off the disguise, and declares plainly his object in assuming it. "And these things, brethren, I have by a fiction transferred to myself and Apollos for your sakes, that ye might learn in us" &c.

This is the view taken by St. Chrysostom at the beginning of his twelfth Homily on this Epistle. "As when a sick child kicks and turns away from the food offered by the physicians, the attendants call the father or the tutor, and bid them take the food from the physician's hands, and bring it, so that out of fear towards them he may take it and be quiet: so also Paul, intending to find fault with the Corinthians in behalf of certain other persons (of some as being injured, of others as being honoured above measure) did not set down the persons themselves, but conducted the argument in his own name, and that of Apollos, in order that reverencing these they might receive his mode of cure. But *that* once received, he presently makes known in whose behalf he was so expressing himself. Now this was not hypocrisy, but *condescension* and *management* (συγκατάβασις καὶ οἰκονομία). For if he had said openly, "You are judging men who are saints, and worthy of admiration," they would probably have taken it ill, and have started off altogether. But now, in saying, *But to me it is a very small thing that I should be judged of you;* and again, *Who is Paul, and who is Apollos?* he had rendered his speech easy of reception."

IV. 11 : καὶ ἀστατοῦμεν. A. V. "And have no certain dwelling-place." Or, as we might otherwise render, "no settled habitation," with reference to the primary meaning of ἄστατος, *instabilis, unsettled*. But, perhaps, neither of these expresses the full force of the word, in which there may possibly be an allusion to Gen. iv. 12 : "A fugitive and a vagabond (נָע וָנָד) shalt thou be in the earth;" where for the incorrect στένων καὶ τρέμων of the LXX, the Hexapla gives : Σ. ἀνάστατος καὶ ἀκατάστατος. Τὸ Ἑβραϊκὸν καὶ οἱ λοιποί· σαλευόμενος καὶ ἀκαταστατῶν· τουτέστι, μὴ μένων ἐν ἑνὶ τόπῳ, ἀλλ' ἀλώμενος. We may also compare Isai. lviii. 8 : "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out (Or, *afflicted*) to thy

house? when thou seest the naked," &c. Here in connexion with hunger and nakedness we find those that are מְרוּדִים, *errabundi*, for which the LXX have ἀστέγους, Symmachus ἀναστάτους, Theodotion μεταναστάτους, and Aquila the very word used by St. Paul, ἀστατοῦντος. In the text, therefore, there seems no reason why we should not translate, "and are vagabonds," or "and lead a vagabond life," a more lively description than the other.

V. 1: ὅλως ἀκούεται ἐν ὑμῖν πορνεία. A. V. "It is reported commonly that *there is* fornication among you." The only correction required is that of R. V. "It is actually reported." But Dean Alford has discovered a new sense for ἀκούομαι, "from missing which commentators have gone wrong" in other respects besides the meaning of ὅλως. "'Ἀκούεται ἐν ὑμῖν πορνεία is another way of saying ἀκούουσί τινες ἐν ὑμῖν πόρνοι, *the character of πόρνος is borne* (by some) *among you*, or, *fornication is borne as a character among you*." Now it is quite true that ἀκούειν, like the Latin *audire*, is sometimes followed by a noun in the nominative case, in the sense of *dicor, appellor*; in other words, the active ἀκούειν puts on a *passive* signification, and therefore ἀκούεσθαι, in this sense, would be the *passive of a passive*; which is absurd. But the Dean is also wrong in supposing that ἀκούειν, used as before, means to *bear a certain character*, instead of to *be called by a certain name*. Thus Demosth. de Cor. p. 241, 12: νῦν κόλακες, καὶ θεοῖς ἐχθροί, καὶ τἄλλ' ἃ προσήκει πάντ' ἀκούουσι, i.e. those epithets are freely bestowed on them. Aelian. H. A. VII. 45: ἔχαιρε γὰρ ἀκούων 'Αετός. Lucian. De Merc. cond. 35: δεῖ 'Αδώνιδας αὐτοὺς καὶ 'Υακίνθους ἀκούειν. Hor. Ep. I. 7, 7: *Rexque paterque | Audisti coram*.

VI. 4: τοὺς ἐξουθενημένους . . . καθίζετε; If this clause is to be read interrogatively, as R. V. "Do ye set them to judge who are of no account in the church?" it must be understood to mean, "Do ye have recourse to the heathen tribunals?" But in that case, as the Christians had no voice in the appointment of the judges, the word καθίζετε is hardly appropriate, judging from its use in Demosth. c. Mid. p. 585, 26 (quoted by Wetstein): οἱ δὲ δικάζοντες, ἄν τε διακοσίους, ἄν τε χιλίους, ἄν θ' ὁπόσους ἂν ἡ πόλις καθίσῃ. I add Philostr. Her. p. 174: καὶ δικαστὰς ἐκάθισαν οὓς εἰκὸς ἦν καταψηφίσασθαι τοῦ Αἴαντος.

VI. 7 : ἤδη μὲν οὖν ὅλως ἥττημα [ἐν] ὑμῖν ἐστιν. A. V. "Now therefore there is utterly a fault among you." R. V. "Nay, already it is altogether a defect in you (Or, *a loss to you*)." On ἥττημα see on Rom. xi. 12, where we have argued in favour of "defeat," whether in war, or in a court of justice. So St. Chrysostom appears to have understood it in this place. "Wherefore also Paul goes on to say, *Nay, it is already* [i.e. whatever may be the result of the lawsuit] *altogether a defeat* (ἥττημα) *to you, that ye go to law one with another*. And, *Wherefore do ye not rather suffer wrong?* For that the injured person overcomes (νικᾷ) rather than he who cannot endure being injured, this I will make plain to you. He that cannot endure injury, though he drag the other party into court, though he gain the cause, yet is he then most of all defeated (κἂν περιγένηται, τότε μάλιστα ἥττηται). For that which he would not, he hath suffered, in that the adversary hath compelled him both to feel pain and incur a lawsuit." This he exemplifies in the case of Job, and asks: τίς ἐνίκησεν ἐπὶ τῆς κοπρίας ; τίς ἡττήθη ; ὁ πάντα ἀφαιρεθεὶς Ἰώβ, ἢ ὁ πάντα ἀφελόμενος διάβολος ;

Ibid. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε ; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε ; "'Αδικεῖσθε and ἀποστερεῖσθε are not passive, but middle, *allow yourselves to be wronged and defrauded*."—*Alford.* Yet the active and passive are very clearly set forth in this quotation from Plato's Gorgias (Stob. Flor. T. XLV. 31): ΠΩΛΟΣ. Σὺ ἄρα βούλοι' ἂν ἀδικεῖσθαι μᾶλλον ἢ ἀδικεῖν ; ΣΩΚΡΑΤΗΣ. Βουλοίμην μὲν ἂν ἔγωγε οὐδέτερα· εἰ δὲ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

VI. 11 : καὶ ταῦτά τινες ἦτε. "And such were some of you." On which Dean Alford remarks: "τινες limits the ὑμεῖς, which is the suppressed subject of ἦτε." Perhaps it would be more correct to say that τινες limits the ταῦτα, which though properly said of *things*, has here for its antecedent persons (πόρνοι &c.): "And these, one or other of them, ye were." This, at least, is the explanation of St. Chrysostom in his fourth Homily on Ephesians (T. XI, p. 25 E): καὶ ἐπαγαγών, βασιλείαν θεοῦ οὐ κληρονομήσουσι, τότε φησί· καὶ ταῦτά τινες ἦτε. οὐκ εἶπεν ἁπλῶς, ἦτε, ἀλλά, τινες ἦτε· τουτέστιν, οὕτω πως ἦτε.

VI. 15 : ἄρας τὰ μέλη τοῦ Χριστοῦ. A. V. "Shall I take the members of

Christ." R. V. "Shall I take away"... Alford: "Having alienated"...
The English reader will probably prefer the first of these, being, in fact, in
exact accordance with his own familiar style, in which the word "take" is
employed as a sort of expletive, preparatory to some other operation. Com-
pare Acts xxi. 11 : "He took Paul's girdle (ἄρας τὴν ζώνην τοῦ Π.) and bound
his own hands and feet." Ezek. iv. 1, 3, 9 : 'Take thee (λάβε σεαυτῷ) a tile
.. an iron pan .. wheat, barley," &c. Matt. xiii. 33 : "The kingdom of
heaven is like unto leaven, which a woman took and hid (λαβοῦσα ἐνέκρυψε)
in three measures of meal." The following (from Plut. Vit. Fab. Max. V) is
somewhat similar: ἠρώτα τοὺς φίλους τοῦ Φαβίου, πότερον εἰς τὸν οὐρανὸν ἄρας
ἀναφέρει τὸν στρατόν, ὡς τῆς γῆς ἀπεγνωκώς.

VII. 16: "For how knowest thou (τί γὰρ οἶδας), O wife, whether thou
shalt save thy husband? or how knowest thou, O husband, whether thou
shalt save thy wife?" The only question about this argument is whether it is
intended as a reason for the parties remaining united (in continuation of vv.
12-14) or for their separating (as being in immediate connexion with v. 15).
It is argued that if the *former* had been intended, it should have been εἰ μὴ
σώσεις, not εἰ σώσεις; but this is a mistake. Εἰ σώσεις is indeterminate, and
holds an even balance (so to speak) between ὅτι σώσεις and ὅτι μὴ σώσεις.
And that τί οἶδας εἰ τὸν ἄνδρα σώσεις is quite consistent with a *hopeful* view of
the case, is abundantly proved by such examples from the O. T. as 2 Kings
(Sam.) xii. 22. Joel ii. 14. Jon. iii. 9[1]. In fact, the form under which the
latter view is presented by Dean Alford, "For what assurance hast thou, O
wife, whether thou shalt be the means of thy husband's conversion?" is a
sufficient refutation of it ; philologically, because "assurance" is incompatible
with "whether;" and morally, because if there be, not an assurance, but only
a reasonable hope, of such a blessed result, it would be her bounden duty to
act upon it, and not to leave her husband. St. Chrysostom, who takes this
view, sums up in these weighty words : "And neither, on the one hand, doth
he lay any necessity upon the wife, and absolutely demand the point of her,

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[1] Dean Alford takes an exception to these
parallels, because in all of them the verb stands
in the "emphatic position," εἰ ἐλεήσει, εἰ ἐπι-
στρέψει, εἰ μετανοήσει, whereas in our text it
occupies a "subordinate place." But there is
nothing in this, which may not be easily ac-
counted for by the divergence of Hebrew and
Greek syntax.

that he may not again do what would be too painful; nor, on the other hand, doth he tell her to despair; ἀλλ᾽ ἀφίησιν αὐτὸ τῇ τοῦ μέλλοντος ἀδηλίᾳ μετέωρον.

IX. 27. On Lucian. Nec. 5 : τὸ σῶμα καταναγκάζειν, Hemsterhuis remarks : "Idem est quod antistiti verae salutarisque philosophiae Paulo I ad Cor. ix. 27 ὑπωπιάζειν vel ὑποπιάζειν sive ὑποπιέζειν (quarum lectionum utra sit anteferenda vix constituas) τὸ σῶμα καὶ δουλαγωγεῖν." There is the same confusion in Plut. T. II, p. 921 F : ἀλλ᾽ ὅπερ ἀληθὲς ἦν, ἔλεγεν, ὑπωπιάζων (al. ὑποπιέζων) τὴν σελήνην, where the true reading is placed beyond doubt by the addition, σπίλων καὶ μελασμῶν ἀναπιμπλάντας. Nor is there any difficulty in the present place, where πυκτεύω immediately precedes, and ὑπωπιάζω is supported by the uncials ABCℵ. It has not, however, been remarked that the Philoxenian ܡܟܒܫ ܐܢܐ ܦܓܪܝ ܘܡܫܥܒܕ is clearly in favour of ὑποπιέζω, as I am able to prove by the following examples from the version of Paul of Tela. Jud. vi. 38 : ἐξεπίασε (ܥܨܪ) τὸν πόκον. Prov. xxx. 33 : ἐὰν ἐκπιέζῃς (ܬܥܨܪ) μυκτῆρας. Amos ix. 13 : Οἱ λοιποί· καὶ ὁ πιέζων (ܕܥܨܪ ܗܘ) τὰς σταφυλάς. Mic. vi. 15 : πιέσεις (ܬܥܨܘܪ) ἐλαίαν.

Ibid. μήπως ἄλλοις κηρύξας. Here it is disputed whether there is any allusion intended to the office of the κῆρυξ in the public games, which was (we are told) not only to call out the names of the competitors before the several contests, and of the victors after them, but also to proclaim the laws of the games, and the qualifications required in the candidates[1]. This view is supported by Wetstein, Dean Alford, and others; but there seem to be serious, if not insurmountable difficulties in the way of it. The principal one is, that in the immediately preceding verse the Apostle speaks in the character of a combatant, between which and that of the herald who proclaimed the victor is a wide chasm, not to be bridged over by the single instance of the Emperor Nero[2], from which (quite as exceptional as that of the Emperor Napoleon I, at his coronation, putting the crown on his own head) Dean Stanley would

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[1] St. Chrysost. T. XII, p. 171 A (quoted by Wetst.) : εἰπὲ δή μοι, παρακαλῶ· ἐν τοῖς Ὀλυμπιακοῖς ἀγῶσιν οὐχὶ ἕστηκεν ὁ κῆρυξ βοῶν μέγα καὶ ὑψηλόν, εἴ τις τούτου κατηγορεῖ, λέγων, μὴ δοῦλός ἐστι, μὴ κλέπτης, μὴ τρόπων πονηρῶν;

[2] Suet. Nero, 24 : "Victorem autem se ipse pronunciabat."

have us draw the inference that "*sometimes* the victor in the games was also selected to announce his success." If, indeed, St. Paul had written ἄλλους κηρύξας, the continued allusion to the public games would have been irresistible; but this alteration, though it has been proposed as a conjecture, is not supported by a single MS. On the whole, therefore, it is better to take κηρύξας in the sense in which it is constantly used, of the *preaching* of the Gospel; as St. Chrysostom comments: εἰ γὰρ ἐμοὶ τὸ κηρῆξαι, τὸ διδάξαι, τὸ μυρίους προσαγαγεῖν οὐκ ἀρκεῖ εἰς σωτηρίαν, εἰ μὴ κ‹ὶ τὰ κατ᾽ ἐμαυτὸν παρασχοίμην ἄληπτα, πολλῷ μᾶλλον ὑμῖν.

X. 13: ἀνθρώπινος. R. V. "such as man can bear." Alford: "within the power of human endurance." But these renderings unnecessarily raise the question of what man is able to bear, and what are the limits of human endurance. It seems impossible to improve upon the A. V. "such as is common to man. Or, *moderate*," as the following extracts will plainly show. Stob. Flor. T. XLIX. 48: εἰ μὲν ἀνθρωπίνην (ἡδονὴν) θέλεις, ὦ Διονύσιε, πείνησον ἵνα φάγῃς, δίψησον ἵνα πίῃς· εἰ δὲ ... τηλικαύτην ἡλίκην οὐδεὶς πρὸ σοῦ, ἀπόθου τὴν τυραννίδα. T. CVIII. 81: καὶ τὰ προσπίπτοντα ἀνθρώπινα νομίζοντες, καὶ μὴ μόνοις συμβαίνοντα, εὐθυμότερον διάξομεν. Epict. Enchir. 33: τέκνον ἄλλου τέθνηκεν, ἢ γυνή ; οὐδείς ἐστιν ὃς οὐκ ἂν εἶπεν ὅτι ἀνθρώπινον.

XI. 22: τοὺς μὴ ἔχοντας. A. V. "them that have not. Or, *them that are poor*." R. V. in marg. "Or, *them that have nothing*." There is the same ambiguity in Luke xxii. 36: καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν ; but there ὁ ἔχων βαλλάντιον, ἀράτω had immediately preceded, or with only the slight interruption, ὁμοίως καὶ πήραν ; whereas here the οἰκίας, which it is proposed to supply after μὴ ἔχοντας, is in a clause which is separated from the one in question by the enunciation of a new idea, ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε. Dean Alford says: " Meyer refers in support of the meaning 'the poor' to Wetst. on 2 Cor. viii. 13, where nothing on the subject is found." The reference should have been to Wetst. on Matt. xiii. 12, where an abundance of examples may be found. Instead of selecting from them, I give *de meo penu* Neh. viii. 10: καὶ ἀποστείλατε μερίδας τοῖς μὴ ἔχουσιν. Stob. Flor. T. I. 40: ὁ γὰρ θαυμάζων τοὺς ἔχοντας καὶ μακαριζομένους ὑπὸ τῶν ἄλλων ἀνθρώπων ... T. III. 18: ἔχειν δὲ πειρῶ· τοῦτο γὰρ τό τ᾽ εὐγενὲς | καὶ

τοὺς γάμους δίδωσι τοὺς πρώτους ἔχειν. | ἐν τῷ πένεσθαι δ' ἐστὶν ἥ τ' ἀδοξία κ.τ.λ.
T. XCI. 7 : ὑφίσταμαι δὲ καὶ πεπείραμαι λίαν | ὡς τῶν ἐχόντων πάντες ἄνθρωποι
φίλοι.

XIII. 5 : οὐκ ἀσχημονεῖ. "Doth not behave itself unseemly." "Seems to
be *general*, without particular reference to the disorders in public speaking
with tongues."—*Dean Alford.* This will be readily conceded; but the
difficulty remains, how this general decorousness of behaviour is connected
with ἀγάπη. To obviate this difficulty, the Greek expositors have given a
different turn to the word ἀσχημονεῖ, as if it were equivalent to νομίζει ἀσχη-
μονεῖν, the very phrase used by St. Paul in Ch. vii. 36. Thus Theodoret : οὐκ
ἀσχημονεῖ· οὐδὲν τῶν εὐτελῶν τε καὶ ταπεινῶν τῆς τῶν ἀδελφῶν ὠφελείας ἕνεκα
παραιτεῖται δρᾶσαι, ἄσχημον τὴν τοιαύτην πρᾶξιν ὑπολαμβάνων. And St. Chry-
sostom : τί γὰρ λέγω, φησίν, ὅτι οὐ φυσιοῦται, ὅπου γε τοσοῦτον ἀπέχει τοῦ
πάθους, ὅτι καὶ τὰ αἴσχιστα παθοῦσα διὰ τὸν ἀγαπώμενον, οὐδὲ ἀσχημοσύνην τὸ
πρᾶγμα νομίζει. He instances in our Lord, who suffered a woman who was a
sinner to anoint and kiss his feet; in Rebecca, who felt no shame in practising
a disgraceful fraud on her husband for the sake of her darling son; in Jacob
himself, who, besides the unseemliness of servitude, incurred ridicule from the
trick put upon him by his father-in-law; yet was so far from feeling himself
disgraced, that the seven years "seemed unto him but a few days for the love
he had" to Rachel: ἡ γὰρ ἀγάπη οὐκ ἀσχημονεῖ, "doth not count any thing to
be unseemly."

XIII. 7 : πάντα στέγει. "Beareth all things." R. V. in margin : "Or,
covereth," probably with a reference to A. V. Prov. x. 12 : "Love *covereth* all
sins," and xvii. 9 : "He that *covereth* a transgression, seeketh love." But it
does not appear that στέγειν is the proper word to be used in this connexion,
but rather καλύπτειν (Psal. xxxi. 5. James v. 20. 1 Pet. iv. 8) or περιστέλλειν
(see on 1 Pet. iv. 12). Acquiescing in the generally received version, "beareth
all things" (κἂν φορτικὰ ᾖ, κἂν ἐπαχθῆ, κἂν ὕβρεις, κἂν πληγαί, κἂν θάνατος, κἂν
ὁτιοῦν [1]), we would substitute in the margin for "covereth," "keepeth close."

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[1] St. Chrysostom ad loc., who gives as an
instance David's *forbearance* (compare 1 Thess.
iii. 1) towards Absalom: τί γὰρ φορτικώτερον
τοῦ υἱὸν ἰδεῖν ἐπανιστάμενον, καὶ τυραννίδος ἐφιέ-
μενον, καὶ αἵματος διψῶντα πατρῴου; ἀλλὰ καὶ
τοῦτο ἔστεγεν ὁ μακάριος ἐκεῖνος . . . ἰσχυρὰ γὰρ
ἦν ἡ τῆς ἀγάπης κρηπίς· διὸ καὶ πάντα στέγει.

This is a well-known use of the word, of which take the following examples (partly from Wetstein on 1 Cor. ix. 12). Ecclus. viii. 20: μετὰ μωροῦ μὴ συμβουλεύου, οὐ γὰρ δυνήσεται λόγον στέξαι, "he cannot keep counsel." Thucyd. VI. 72: ἅ τε κρύπτεσθαι δεῖ, μᾶλλον ἂν στέγεσθαι. Stob. Flor. T. LXII. 23: πιστὸν μὲν οὖν εἶναι χρὴ τὸν διάκονον | τοιοῦτον εἶναι, καὶ στέγειν τὰ δεσποτῶν. Lucian. Navig. 11: καί τοι ἐτελέσθημεν, ὡς οἶσθα, καὶ στέγειν μεμαθήκαμεν. Themist. XXVI, p. 312: στέγειν πάντα ἂν εἰδῶσιν ἐν τῇ καρδίᾳ, καὶ μὴ ἐξαγγέλλειν. Hence the proverb: Ἀρεοπαγίτου στεγανώτερος.

XIV. 8: εἰς πόλεμον. A. V. "for the battle." R. V. "for war." See on Luke xiv. 31. The use of πόλεμος for "battle" is common in the LXX, e. g. 2 Kings (Sam.) xi. 15: ἐξεναντίας τοῦ πολέμου τοῦ κραταιοῦ, "in the forefront of the hottest (Heb. *strong*) battle." Psal. xvii. (xviii.) 39: περιέζωσάς με δύναμιν εἰς πόλεμον. Eccles. ix. 11: καὶ οὐ τοῖς δυνατοῖς ὁ πόλεμος, "nor the battle to the strong." In the present case, it is, obviously, when the *battle* is about to be joined, that the trumpet comes into play. Wetstein quotes Dio Cass. p. 14: ἐγένετο δὲ ἡ μάχη τοιάδε. πρῶτον μὲν οἱ σαλπιγκταὶ πάντες ἅμα τὸ πολεμικὸν ἀπὸ συνθήματος ἐβόησαν.

XV. 8: ὡσπερεὶ τῷ ἐκτρώματι, "as to one born out of due time." Compare Diod. Sic. III. 63: (Semelem) τελευτῆσαι, καὶ τὸ βρέφος ἐκτρῶσαι πρὸ τοῦ καθήκοντος χρόνου. Perhaps, for the sake of uniformity, it would be better to adopt the O. T. version of ἔκτρωμα (נֶפֶל), "an untimely birth." See Job iii. 16. Psal. lviii. 8. Eccles. vi. 3. In the last place only do we find the article: εἶπα ὅτι ἀγαθὸν ὑπὲρ αὐτοῦ τὸ ἔκτρωμα (הַנֶּפֶל), the sentiment being a general one. In our text it might be dispensed with, unless we accept the explanation that St. Paul, comparing himself with the other Apostles, describes himself as "the *one* untimely birth" in the family. Schleusner (*Lex. N. T.* s. v.) quotes from Zonaras Lex. col. 661: ὁ ἐν πᾶσι τέλειος Παῦλος, ὡς ἀτελῆ ἐν ἀποστόλοις, καὶ μὴ μορφούμενον τῇ κατὰ Χριστὸν πίστει ἀπ᾽ ἀρχῆς, ἔκτρωμά φησιν ἑαυτόν· ὡς περιττῷ ἐκτρώματι ὤφθη κἀμοί; where the singular reading, ὡς περιττῷ for ὡσπερεὶ τῷ, does not appear to have been noticed.

XVI. 22: μαραναθά. The Syriac original is ܡܳܪܰܢ ܐܶܬܳܐ, *Moran etho*, which being interpreted is not "Our Lord cometh," but "Our Lord came," or

rather "Our Lord is come," the Syriac verb representing either ἦλθε (Jude 14) or ἥκει (Luke xv. 27. 1 John v. 20). Accordingly Theodoret and Schol. Cod. 7 explain the word to mean ὁ κύριος ἦλθεν; Schol. Cod. 19, ὁ κύριος παραγέγονεν; and Schol. Cod. 46, ὁ κύριος ἡμῶν ἥκει.

II. CORINTHIANS.

II. 14: τῷ πάντοτε θριαμβεύοντι ἡμᾶς. A.V. "Which always causeth us to triumph." R.V. "Which always leadeth us in triumph." The latter seems to be more agreeable to the general use of the phrase θριαμβεύειν τινά, "to triumph over a person" (Coloss. ii. 15: θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Plut. Comp. Thes. c. Rom. IV: βασιλεῖς ἐθριάμβευσε καὶ ἡγεμόνας). But when we read of God's "leading the Apostle in triumph," we can only understand, with Meyer, Alford, and others, his public exhibition of him, as a conquered enemy; an idea, which, though not incongruous in itself, does not seem suitable to the present argument, in which he thanks God for making him an instrument in "manifesting the savour of his knowledge in every place." We would, therefore, dismissing all reference to the Roman triumph, understand the word in a more general sense: "Which always maketh a show (or spectacle) of us[1]." To be "made a spectacle of" is usually considered as a disgrace, and so St. Paul himself understands it in other places (1 Cor. iv. 9. Coloss. ii. 15). But viewed as a means of bringing the Apostle and his mission into greater publicity, and so tending to "the furtherance of the Gospel," he not only accepts, but glories in it: it is no longer a θέατρον, but a θρίαμβος. This is, substantially, the view taken of this passage by the Greek commentators; as St. Chrysostom: τῷ πάντοτε ἡμᾶς θριαμβεύοντι· τουτέστι, τῷ πᾶσι ποιοῦντι περιφανεῖς· ὁ γὰρ δοκεῖ εἶναι ἀτιμίας, τὸ πάντοθεν ἐλαύνεσθαι, τοῦτο τιμῆς ἡμῖν εἶναι φαίνεται μεγίστης. And Theodoret: ἀλλὰ διὰ πάντων ὑμνοῦμεν τὸν θεόν, ὃς σοφῶς τὰ καθ᾽ ἡμᾶς πρυτανεύων, τῇδε κἀκεῖσε περιάγει, δήλους ἡμᾶς ἅπασιν ἀποφαίνων.

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[1] The Peschito has ܠ ܚܕ ܐܠܡ, which I should render *spectaculum facit nos*, not, as Walton, *specimen edit nobis*; nor, as Schaaf, *triumphum facit nobis*.

Some fanciful expositors go so far as to connect the "savour" in the next clause with the same image of a Roman triumph. Thus Dean Alford : "The similitude is not that of a sacrifice, but still the same as before : during a triumph, sweet spices were thrown about or burnt in the streets, which were θυμιαμάτων πλήρεις, Plut. Aemil. p. 272 (cited by Dr. Burton)." Both the idea and the reference to Plutarch are as old as Elsner, who mentions, in connexion with the burning of incense, "the streets, and especially the *temples*," but is silent as to the "throwing about of sweet spices" during the passage of the procession. Now if we turn to the place in Plutarch, we find that the only localities described by him as "full of fumigations" are the very ones which Dean Alford entirely omits, namely, *the temples*. His words are : πᾶς δὲ ναὸς ἀνέῳκτο, καὶ στεφάνων καὶ θυμιαμάτων ἦν πλήρης. This is all ; and the Dean has "cleckit this great muckle bird out o' this wee egg."

III. 14 : τὸ αὐτὸ κάλυμμα ... μένει μὴ ἀνακαλυπτόμενον, ὅ τι ἐν Χριστῷ καταργεῖται. A.V. "Remaineth the same veil untaken away (R.V. unlifted), which *veil* is done away in Christ." Dean Alford and R.V. in marg. point : μένει, μὴ ἀνακαλυπτόμενον ὅτι, "The veil remaineth, it not being revealed that it is done away." The use of ὅ τι for ὅ cannot be sustained, and forms an insuperable objection to the rendering "which *veil*." But neither is it possible to read μένει μὴ ἀνακαλυπτόμενον otherwise than continuously, especially when the alternative is to introduce the rare construction of the *nominative absolute*. But a compromise may, perhaps, be effected between these two renderings, by taking κάλυμμα *per synecdochem* for the *thing veiled*, which is here declared to be, the fact "that it (the old covenant) is done away in Christ." That there is here a transition from one to the other of these two meanings is also indicated by the use of μὴ ἀνακαλυπτόμενον, "not uncovered," instead of μὴ περιαιρούμενον, "not taken away." In the editions of St. Chrysostom before that of Oxford, 1845, the pronoun ὅ τι is retained, against the tenour of his own exposition, which is : ὁ δὲ λέγει, τοῦτό ἐστι· τοῦτο αὐτὸ οὐ δύνανται συνιδεῖν, ὅτι πέπαυται (ὁ νόμος), ἐπειδὴ τῷ Χριστῷ οὐ πιστεύουσιν. And elsewhere (T. VI, p. 179) : εἰπὼν γάρ, κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, ἐπήγαγε, μὴ ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται. τοῦτο αὐτό, φησίν, οὐκ ἀπεκαλύφθη, ὅτι μέλλει ἐν Χ. καταργεῖσθαι. We may, therefore, venture to translate : "For until this day at the reading of the old covenant, the same

mystery (Or, *covered thing*, Gr. *covering*) remaineth unrevealed, *namely*, that it is done away in Christ." Or (if "veil" must be retained) "the same veil remaineth not taken off (Gr. *not uncovered*) *lest they should perceive* that it is done away in Christ." In supplying the words in italics we follow the Catena on this place: μὴ ἀνακ. εἰς τὸ γνῶναι αὐτοὺς ὅτι ἐν Χ. καταργεῖται.

V. 1: ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους. A. V. "Our earthly house of *this* tabernacle." Rather, "of the tabernacle;" and in margin, "That is, *of the body*." The depreciatory term σκῆνος for the human body is borrowed from the Pythagorean philosophy. Thus Democritus (ap. Stob. Flor. T. X. 66): ὧν τὸ σκῆνος χρῄζει, πᾶσι πάρεστιν εὐμαρέως ἄτερ μόχθου καὶ ταλαιπωρίης· ὁκόσα δὲ μόχθου καὶ ταλαιπωρίης χρῄζει καὶ βίον ἀλγύνει, τούτων οὐκ ἱμείρεται τὸ σκῆνος, ἀλλ' ἡ τῆς γνώμης κακοηθίη. And Perictyone, a female exponent of that philosophy, in her treatise Περὶ γυναικὸς ἁρμονίας (Ibid. T. LXXXV. 19) says: σκῆνος γὰρ ἐθέλει μὴ ῥιγέειν, μηδὲ γυμνὸν εἶναι, χάριν εὐπρεπίης, ἄλλου δὲ οὐδενὸς χρῄζει. We shall add two neatly-turned epigrams, belonging to the same school, the first from Spohn. Itin. T. II, p. 81:

Σκῆνος μὲν γενετῆρες, ἐπεὶ γέρας ἐστὶ θανοῦσι,
Τιμῶντες κλαίεσκον ἀναίσθητον περὶ τύμβον.

The other is from a sepulchral bas-relief in the British Museum (also printed in Welck. Epigr. p. 98) over a recumbent skeleton:

Εἰπεῖν τίς δύναται, σκῆνος λιπόσαρκον ἀθρήσας,
Εἴπερ Ὕλας ἢ Θερσίτης ἦν, ὦ παροδεῖτα;

XI. 28: ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν. A. V. "That which cometh upon me daily." We will first consider the claims of the rival reading ἡ ἐπίστασίς μοι, which is supported by BDFS, to which might probably be added the Vulgate (*instantia mea quotidiana*). In Acts xxiv. 12, ἐπισύστασιν ποιοῦντα ὄχλον, the only other place in which the word is found, there is the same confusion, ἐπισύστασιν being supported by HLP and probably Vulg. (*concursum facientem turbae*), and ἐπίστασιν by ABEN. The evidence of MSS. may therefore be said to be in favour of ἐπίστασις, but the difficulty is to assign it a meaning in this place consistent with its general use in Greek authors. It is

a word of rare occurrence [1], except in Polybius, who uses it in the sense of *attention, close observation* (from the phrase ἐπιστῆσαι τὸν νοῦν, or, simply, ἐπιστῆσαι, *to attend to*), e.g. οὐκ ἐκ παρέργου, ἀλλ' ἐξ ἐπιστάσεως—ἐπιστάσεως ἀκριβοῦς δεῖται—ἄξιος ἐπιστάσεως καὶ ζήλου. Dean Alford acquiesces in the Polybian use of the word, and his rendering of this and the succeeding clause is, " my care day by day, my anxiety for all the churches." This gives a very poor sense even here, and in Acts xxiv. 12 none at all. The Revisers, who also adopt this reading, translate, " that which presseth upon me daily ;" but the only example approaching to this meaning of the word is Soph. Antig. 225 : πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, where the addition of φροντίδων indicates the general sense, whatever ambiguity may attach to ἐπιστάσεις. On the whole, if ἐπίστασις be the original reading in both places, it may best be explained by supposing that ἐν συνηθείᾳ, *in stylo familiari*, ἐπίστασις had come to be used in a sense not differing from that of ἐπισύστασις, about which, being a well-known biblical word, there is little room for doubt. But it seems easier to suppose that the eye of the copyist passed from the first C to the second in ΕΠΙCΥCΤΑCΙC, than that having ΕΠΙCΤΑCΙC before him he should have interpolated the additional syllable ΥC.

The origin of ἐπισύστασις, as a biblical word, is to be found in the rebellion of Korah and his company, Num. xvi. In v. 3 we read that they συνέστησαν ἐπὶ Μωϋσῆν καὶ 'Ααρών ; and in v. 40, after the suppression of it, a memorial is instituted, "that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Korah, and as his company (καὶ οὐκ ἔσται ὥσπερ Κορέ, καὶ ἡ ἐπισύστασις αὐτοῦ)." Again Num. xxvi. 9 it is said of Dathan and Abiram : οὗτοί εἰσιν οἱ ἐπισυστάντες (v. l. ἐπιστάντες) ἐπὶ Μωϋσῆν καὶ 'Ααρὼν ἐν τῇ συναγωγῇ Κορέ, ἐν τῇ ἐπισυστάσει κυρίου. For the verb ἐπισυστῆναι in classical Greek we more commonly find συστῆναι ἐπί τινα, as Plut. Vit. Lyc. XI : καὶ συστάντας ἐπ' αὐτὸν ἀθρόους καταβοᾶν καὶ ἀγανακτεῖν. Lucian. Dem. 10 : καί τινες ἐπ' αὐτὸν συνέστησαν ᾿Ανυτοι καὶ Μέλιτοι, τὰ αὐτὰ κατηγοροῦντες ἅπερ κἀκεῖνοι τότε. In all cases the object of the combination is *hostile* ; which consideration enables us to dismiss at once such interpretations as that of Schleusner, *quotidianae perturbationes ex multitudine*

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[1] The only example from the LXX is 2 Macc. vi. 3 : χαλεπὴ δὲ καὶ τοῖς ὄχλοις ἦν καὶ δυσχερὴς ἡ ἐπίστασις τῆς κακίας, where Codd. 19, 106 read ἐπίτασις.

adeuntium ortae, or Dean Stanley, "the concourse of people to see me;" as well as those which make the succeeding clause, "the care of all the churches," to be an ἐπεξήγησις of the present one, as both A. V. and R. V. The Apostle is here describing two distinct elements of the harassing and wearying life which he led; *first,* the "caballing" or "conspiring against him" of those rulers or members of the church with whom he was in "daily" communication; and *secondly,* the interest which, from his position, he was led to take in the concerns of distant churches. Without some allusion to the former of these, no description of his Apostolical labours and sufferings would have been complete.

XII. 7: ἐδόθη μοι σκόλοψ τῇ σαρκί. There is no doubt that the Alexandrine use of σκόλοψ for "thorn" (Num. xxxiii. 55. Ezek. xxviii. 24. Hos. ii. 6) is here intended, and that the ordinary meaning of "stake" (R. V. in marg.) must be rejected. Elsner gives several examples of this use, especially one from Artemidorus, which has been repeated by succeeding editors of the Greek Testament down to Dean Alford (who, as usual, gives the credit of it to Meyer). The following is new: Babr. Fab. CXXII: Ὄνος πατήσας σκόλοπα χωλὸς εἱστήκει. He meets a wolf, and appeals to him: χάριν δέ μοι δὸς ἀ-βλαβῆ τε καὶ κούφην, | ἐκ τοῦ ποδός μου τὴν ᾿ΑΚΑΝΘΑΝ εἰρύσας.

GALATIANS.

Chap. II. 11: ὅτι κατεγνωσμένος ἦν. A. V. "Because he was to be blamed," from the Vulg. *quia reprehensibilis erat.* This peculiar force of the perfect participle passive is denied by Dean Alford, who renders, "because he was condemned," "*a condemned man,* as we say; by whom does not appear; possibly, by his own act, or by the Christians at Antioch. . . . I prefer the former; 'he was self-convicted,' convicted of inconsistency by his conduct." But in this case the "self," being of the very essence of the charge, ought surely to have been *expressed,* as it is in Tit. iii. 11: καὶ ἁμαρτάνει ὢν αὐτοκατά-κριτος, and John viii. 9: ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. The R. V. "stood condemned" is open to the same objection. In support of the Vulgate *repre-*

hensibilis, we will not rely upon Lucian de Salt. 84; where a dancer, in representing the madness of Ajax, carried his μίμησις to such an extravagant length that some of the spectators believed he had really gone mad: καὶ αὐτὸν μέντοι φασὶν οὕτω μετανοῆσαι ἐφ᾽ οἷς ἐποίησεν, ὥστε καὶ νοσῆσαι ὑπὸ λύπης, ὡς ἀληθῶς ἐπὶ μανίᾳ κατεγνωσμένον. But the following from Diod. Sic. T. X, p. 19 ed. Bip. seems to be quite free from ambiguity: ὅτε δὲ εἰς αὐτὸν (Antiochus Epiphanes) ἀτενίσοι, καὶ τὸ τῶν ἐπιτηδευμάτων κατεγνωσμένον, ἀπιστεῖν εἰ περὶ μίαν καὶ τὴν αὐτὴν φύσιν τοσαύτην ἀρετὴν καὶ κακίαν ὑπάρξαι δυνατόν ἐστιν: where τὸ κατεγνωσμένον can only mean the *reprehensible character*, or *blameableness* of the acts just described. We may also compare the Homeric usage (Il. Ξ. 196): εἰ δύναμαι τελέσαι γε, καὶ εἰ τετελεσμένον ἐστίν (where τετελεσμένον = τὸ τελεσθῆναι πεφυκὸς καὶ δυνάμενον); and such familiar instances as εὐλογημένος for εὐλογητός, ἐβδελυγμένος for βδελυκτός (Rev. xxi. 8).

VI. 10: ὡς καιρὸν ἔχομεν. "While we have time." So the Prayer-book, and all English versions prior to A. V. It is also the rendering of Vulg. (*dum tempus habemus*); of Peschito (ܐܝܟ ܐܠܐ ܐܝܕܐ (ἕως) ܕܟܕ) and of Philox. (ܐܝܟ ܐܠܐ ܐܝܕܐ (ὡς) ܕܟܕ). The use of ὡς for ἕως, in this and similar phrases, is undoubted. Thus S. Chrysost. T. IV, p. 315 E: ὡς ἔτι καιρὸν ἔχομεν. T. VII, p. 754 D: ὡς ἔστι καιρός. T. VIII, p. 148 A: ὡς ἔτι καιρός. T. IX, p. 458 D: ὡς ἔτι ζεῖ τῇ μνήμῃ τῶν ἁγίων ἡ καρδία. Sym. Psal. cxviii. (cxix). 147: ἐγειρόμενος ὡς ἔτι σκότος. In John xii. 35, 36, "While ye have the light," nearly all the uncials read ὡς for ἕως. The alternative rendering, "As we have opportunity," would seem to require ὡς ἂν καιρὸν ἔχωμεν, comparing Thucyd. VIII. 1: οἵτινες περὶ τῶν παρόντων ὡς ἂν ᾖ καιρὸς προβουλεύσουσι. It is also obvious to remark, that "as we have opportunity" is as often an excuse for *not* doing good, as an argument for doing it, like Felix's καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε; whereas "while we have time," by reminding us of the shortness of our time here on earth, sets us upon *seeking* opportunities of doing good, instead of waiting for them. This is St. Chrysostom's reflexion on our text: ἄρ᾽ οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθόν. ὥσπερ γὰρ οὐκ ἀεὶ τοῦ σπείρειν ἐσμὲν κύριοι, οὕτως οὐδὲ τοῦ ἐλεεῖν. ὅταν γὰρ ἐντεῦθεν ἀπενεχθῶμεν, κἂν μυριάκις βουληθῶμεν, οὐδὲν περανοῦμεν πλέον.

VI. 11: Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. A. V. " Ye see

how large a letter I have written unto you with mine own hand." The only possible rendering of πηλίκοις γράμμασιν, "in what large letters," is now generally accepted. St. Paul was a very indifferent penman, and when he did not employ an amanuensis, was obliged to write in very large and, probably, ill-shaped characters. St. Chrysostom is inclined to the latter hypothesis: τὸ δὲ πηλίκοις ἐμοὶ δοκεῖ οὐ τὸ μέγεθος, ἀλλὰ τὴν ἀμορφίαν τῶν γραμμάτων ἐμφαί- ρων λέγειν. But no doubt the *size* of the letters was their principal feature, as in a curiously parallel passage from Plutarch's life of Cato the elder (T. I, p. 348 B), which was first pointed out by the present writer in his edition of St. Chrysostom's Commentary on this Epistle, Oxon. 1852. In describing Cato's method of educating his son, the historian tells us that he wrote histories for him *with his own hand, and in large characters* (ἰδίᾳ χειρὶ καὶ μεγάλοις γράμμασιν).

The connexion of this verse with the next seems to have been rightly under- stood by Dean Alford. "My indifferent penmanship is a type of my general character. I do not set much value upon outward appearances. I am not one of those who 'desire to make a fair show in the flesh.'"

EPHESIANS.

Chap. IV. 29: ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας. A. V. "But that which is good for the use of edifying. Or, *to edify profitably*." The first of these is the translation of πρὸς χρείαν τῆς οἰκοδομῆς, with which we are not concerned. Dean Alford gives a servile rendering of the Greek, "Whatever is good for the building up of the need," understanding by "need" some want or defect to be supplied by the discourse recommended. The translation of Tyndale, "to edifye withall when nede ys" (Cranmer, "as oft as nede is") has been lately revived by R. V. "for edifying as the need may be;" and, in spite of the Dean's anathemas, might be simplified by the use of the "miserable hendiadys" into "that which is good for needful edification." Or, taking χρεία in the sense of any special *occasion* or *matter in hand* (as Acts vi. 3: οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. Plut. Vit. Pericl. VIII: μηδὲ ῥῆμα μηδὲν ἐκπεσεῖν ἄκοντος αὐτοῦ πρὸς τὴν προκειμένην χρείαν ἀνάρμοστον) and giving to

οἰκοδομή the somewhat modern, but not inappropriate sense of "improvement," or "turning to good account," we might translate: "That which is good for the IMPROVEMENT OF THE OCCASION."

PHILIPPIANS.

Chap. II. 16: λόγον ζωῆς ἐπέχοντες. A. V. "Holding forth the word of life." Nearly all our recent translators agree in this version, or vary only between "holding forth" and "holding fast." The popular idea of the context is that the Apostle compares the Philippian church to *lights* or *luminaries* (probably the heavenly luminaries (φωστῆρες) described in Gen. i. 14 were in his mind; certainly *not* such lights as the Pharos of Alexandria (Doddridge), to which the term is never applied) in which character they were to "hold forth" to the benighted world "the word of life," the preaching of salvation by Jesus Christ. But not to mention the absence of the articles (compared with 1 John i. 1) the employment of ἐπέχειν in this sense is not supported by any sound example, the Homeric usage of *offering* (wine, the breast, &c.) being too remote to be brought into the comparison. If now we turn to the Greek expositors, we shall find Theodoret alone favouring the popular explanation of the words, ἀντὶ τοῦ, τῷ λόγῳ προσέχοντες τῆς ζωῆς, and he puts himself out of court by quoting in support of it 1 Tim. iv. 16: ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, where both the meaning of ἐπέχειν and its construction are different. St. Chrysostom entirely ignores "the word of life," and considers the words to contain not an exhortation to future action, but a reward for past exertions (ὅρα πῶς εὐθέως τίθησι τὰ ἔπαθλα). He goes on: τί ἐστι, λόγον ζωῆς ἐπέχοντες ; τουτέστι, μέλλοντες ζήσεσθαι, τῶν σωζομένων ὄντες . . . οἱ φωστῆρες, φησί, λόγον φωτὸς ἐπέχουσιν, ὑμεῖς λόγον ζωῆς. τί ἐστι, λόγον ζωῆς ; σπέρμα ζωῆς ἔχοντες, τουτέστιν, ἐνέχυρα ζωῆς ἔχοντες, αὐτὴν κατέχοντες τὴν ζωήν· τουτέστι, σπέρμα ζωῆς ἐν ὑμῖν ἔχοντες· τοῦτο λέγει, λόγον ζωῆς. This redundancy of explanation probably arose from the Commentator's setting down a variety of glosses, as he found them in the margin of his Greek Testament; which is known to have been a common practice with him. They all seem to point, as he had before remarked, to some benefit to be enjoyed by themselves, and not (as the

context requires) conferred by them upon the world at large. How is this latter point to be made out consistently with sound philological principles?

The phrase λόγον ἐπέχειν τινός is not unknown to later Greek authors, and has been illustrated, as far as examples go, by Wetstein, from whose collection we quote Nemes. de Anima II : ἐρωτητέον ποία κρᾶσις ἐστὶν ἡ ποιοῦσα ζῷον, καὶ ψυχῆς λόγον ἐπέχουσα. Diog. Laert. VII. 155 : ἀρέσκει δὲ αὐτοῖς καὶ τὴν διακόσμησιν ὧδε ἔχειν· μέσην τὴν γῆν, κέντρου λόγον ἐπέχουσαν. St. Basil. Hexaëm. IX (T. I. p. 83 E): κακὸν δὲ πᾶν ἀρρωστία ψυχῆς, ἡ δὲ ἀρετὴ λόγον ὑγιείας ἐπέχει. I add Aristid. T. II, p. 41 : ὥστε καὶ τὸν τῆς μαντικῆς ἐπέχει λόγον (ἡ ῥητορική) καὶ τὸν τῆς στρατηγικῆς. In all these places the sense required is that of *corresponding*, or *being analogous to*, in which it has a close affinity with the better-known phrases, τάξιν, or τόπον, ἐπέχειν τινός (e.g. Theodoret. T. III, p. 489: ἡ εὐαγγελικὴ πολιτεία σώματος ἐπέχει τάξιν, ὁ δὲ νόμος σκιᾶς); and in this sense it was undoubtedly understood by the older Syriac translator, whose version is ܟܝܐ ܚܠܦ ܕܐܝܬܝܟܘܢ ܐܝܠܝܢ, *quibus estis loco vitae*. Conformably to which, and in accordance with all the known examples of the phrase, I would render the whole passage thus : "That ye may be blameless and harmless ... in the midst of a crooked and perverse generation, among whom ye appear as lights in the world, BEING (TO IT) IN THE STEAD OF LIFE." To the last clause a marginal note might be added : "Gr. *holding the analogy of life.*" We are reminded of a portion of the Sermon on the Mount (Matt. v. 13, 14) in which ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου—τὸ ἅλας τῆς γῆς would be, according to the Apostle's phraseology, ὑμεῖς φωτὸς (ἅλατος) λόγον ἐπέχετε ἐν τῷ κόσμῳ (ἐν τῇ γῇ).

COLOSSIANS.

Chap. II. 8 : βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν. A. V. "Beware lest any man spoil you." For "spoil" (which might easily be taken for "mar," and, in fact, has been so taken by our great English Lexicographer) the R. V. substitutes, "make spoil of," Dean Alford, "lead you away as his prey"; both of which, especially the latter, convey the idea of the Colossians themselves being carried off, instead of their (spiritual) treasures. There can be no better rendering than, "lest any man *rob* you," which is quite justified by Aristaen.

Ep. II. 22: τοῦτον κατέλαβον, ἄνερ, ἐγχειροῦντα συλαγωγῆσαι τὸν ἡμέτερον οἶκον. Dean Alford's objection is curious: "The meaning *to rob* hardly appears suitable on account of the κατά . . . κατά, which seems to imply motion[1]."

II. 14: προσηλώσας αὐτὸ τῷ σταυρῷ. The popular explanation of these words is derived from a supposed "ancient custom" of cancelling a bond by driving a nail through it. Wolf refers for this custom to Grot. ad loc., Le Moyne *Var. Saer.* p. 508, and Pearson on the Creed [Vol. I, p. 317, ed. Oxf.]. Of these the last merely asserts the existence of such a custom, without giving any authority for it. Most probably it has no other foundation than this very passage; just as the existence of a low gate in the wall of Jerusalem, called "The needle's eye," through which a camel could not pass without being unloaded, rests on a false interpretation of Matt. xix. 24. St. Chrysostom connects the "nailing" with the cancelling of the bond, only as *making a rent* in it: καὶ οὐδὲ οὕτως ἐφύλαξεν, ἀλλὰ καὶ διέρρηξεν αὐτό, προσηλώσας τῷ σταυρῷ. But since the cancelling of the "handwriting that was against us" is already amply secured by its being "blotted out" and "taken out of the way," may there not, in this seemingly superfluous addition of nailing it to the cross, be an allusion to another undoubted custom, of hanging up spoils taken in war in the temples of the gods? Thus we read in Diod. Sic. XI. 25: τῶν δὲ λαφύρων τὰ καλλιστεύοντα παρεφύλαξε, βουλόμενος τοὺς ἐν ταῖς Συρακούσαις νεὼς κοσμῆσαι τοῖς σκύλοις· τῶν δὲ ἄλλων πολλὰ μὲν ἐν Ἱμέρᾳ προσήλωσε τοῖς ἐπιφανεστάτοις τῶν ἱερῶν. Id. p. 152 D (Munthe): κατέσπασεν ἐκ τῶν νεῶν τὰς προσηλωμένας πανοπλίας, ἃς οἱ πρόγονοι σκῦλα τοῖς θεοῖς ἦσαν ἀνατεθεικότες.

II. 18: μηδεὶς ὑμᾶς καταβραβευέτω. A. V. "Let no man beguile you of your reward. Or, *judge against you*." R. V. "Let no man rob you of your prize." There is no doubt that the judge who assigned the prizes at the games was technically called βραβεύς or βραβευτής, and the prize itself βραβεῖον (1 Cor. ix. 24. Philip. iii. 14). Hence βραβεύειν would properly signify to *act as βραβεύς* or *umpire*, and award the prize to the most meritorious candidate.

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[1] St. Chrysostom (on the word βλέπετε) supposes the συλαγωγία to be conducted secretly, and so as μηδὲ αἴσθησιν παρέχειν. The householder finds himself losing his goods every day, and a friend warns him, "Take heed lest there be somebody," and shows him by what way the robber may have gained an entrance, διὰ τοῦδε τοῦ δωματίου, answering to the Apostle's διὰ τῆς φιλοσοφίας κ.τ.λ.

But it so happens that in the examples that we have of this verb and its compounds, the *prize* itself never comes into view, but only the *award* or *decision*, and that not so much in its proper agonistical, as in an applied and general sense. Thus Isocr. p. 144 B : ἐν μὲν γὰρ τῇ κληρώσει (election of magistrates by lot) τὴν τύχην βραβεύσειν (Fortune will decide). Demosth. p. 36, 7 : ἐξὸν ἡμῖν καὶ τὰ ἡμέτερα αὐτῶν ἀσφαλῶς ἔχειν, καὶ τὰ τῶν ἄλλων δίκαια βραβεύειν (to arbitrate upon the rights of others). Diod. Sic. XIII. 53 : ὥσπερ τῆς τύχης οὐκ ἐναλλὰξ εἰθισμένης βραβεύειν τὰ κατὰ πόλεμον προτερήματα (to adjudge to either side by turns the successes of war); or, as the same sentiment is expressed by Josephus (Ant. XIV. 9, 5): ὡς εἰ καὶ πολέμου ῥοπὰς βραβεύει τὸ θεῖον.

Of καταβραβεύειν the examples are very rare, and must therefore be separately considered. The first is Eustath. on Il. A. 402 sqq. (T. I, p. 124, 2 ed. Rom.). He had before explained that Heré, Posidon, and Pallas Athené had conspired against Zeus, and would have bound him; but Briareus, the son of Posidon, at the invitation of Thetis, came to his assistance, and for fear of him the three celestials ceased from their attempt. On which the Commentator remarks : ὅρα δὲ ὅπως, ὡς ἐν ἀνθρώποις εἰσὶ πολλάκις παῖδες οὐχ ὅμοιοι, ἤγουν ὁμονοητικοί, τῷ πατρί, οὕτως οὐδὲ ὁ μυθικὸς Βριάρεως φίλα φρονεῖ τῷ πατρί, ἀλλὰ καταβραβεύει αὐτόν, ὥς φασιν οἱ παλαιοί, τοῦ φυσικοῦ θεσμοῦ προθέμενος τὸ δίκαιον. In other words, Briareus *decides*, or *takes part against* his own father, preferring the claims of right to those of natural affection.

The only other example that is commonly quoted is from Demosth. c. Mid. p. 544; where one Straton, who had been chosen arbitrator in a cause between Demosthenes and Midias, in the absence of the latter condemns him by default; but is afterwards himself in his absence accused by Midias, and, by the aid of artifice and stratagem, condemned, and branded with ἀτιμία. In speaking of this latter condemnation, the witnesses conclude their statement of facts by saying : καὶ διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα (*damnatum*) καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

On the whole, comparing the phraseology of v. 16 : μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει κ.τ.έ. with that of v. 18 : μηδεὶς ὑμᾶς καταβραβευέτω ἐν ταπεινοφροσύνῃ κ.τ.έ., we arrive at the conclusion that the two verbs are of cognate signification, but the second (as we might expect) the more forcible and emphatic of the two: "Let no man *judge* you," "Let no man *condemn* you."

R

This agrees with the definition of Phavorinus: Καταβραβενέτω· παραλογιζέσθω (καταλογιζέσθω Phot.) κατακρινέτω, καταγωνιζέσθω; as well as with the Syriac translators, of whom the older has: "Nequis velit ἐν ταπ. damnare vos (ܠܡܚܫܒܘ)," and the later: "Nemo vos condemnet (ܒܝܢ) volens," the Syriac word being usually the rendering of κατακρίνειν and καταδικάζειν. Theodoret defines καταβραβεύειν by τὸ ἀδίκως βραβεύειν, but this is rather παραβραβεύειν (Plut. T. II, p. 535 C: οἱ παραβραβεύοντες ἐν τοῖς ἀγῶσιν). If any by-sense was in the Apostle's mind in choosing this word in preference to κατακρίνειν, it may, possibly, have been that of *assumption* and *officialism*, as it follows, εἰκῆ φυσιούμενος.

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I. THESSALONIANS.

Chap. II, v. 6: δυνάμενοι ἐν βάρει εἶναι. "When we might have been burdensome." Another understanding of the Greek phrase is suggested by the marginal versions. "Or, *used authority*" (A.V.), "Or, *claimed honour*" (R.V.). It is true that βάρος, like our English "weight," is sometimes used in the sense of *importance, preponderating influence;* but in such cases it is always something inherent and intrinsic that is intended, not any outward manifestation of respect. Thus we find ἐν τιμῇ εἶναι, ἐν δόξῃ εἶναι, ἐν ἀξιώματι εἶναι, but never ἐν βάρει εἶναι. In this sense, though the Apostle had been ever so averse to "seeking glory of men," he could not help being ἐν βάρει, in a condition of weight and influence, from the mere force of character and position. Hence those who adopt this view are forced to give a turn to their renderings, which is not in the original; "though I might have *claimed* honour;" "though I might have *stood upon* my dignity." But however this may be, the instances of ἐπιβαρῆσαι (v. 9. 2 Thess. iii. 8), καταβαρῆσαι (2 Cor. xii. 16), and especially ἀβαρῆ ἐμαυτὸν ἐτήρησα (2 Cor. xi. 9) are so strongly in favour of the Vulgate, *cum possemus vobis oneri esse,* as to leave no reasonable doubt. Dean Alford, who understands ἐν βάρει to be equivalent to ἐν τιμῇ, appeals to St. Chrysostom: καίτοιγε εἰ καὶ ἐζητήσαμεν, οὐδὲ οὕτως ἦν ἔγκλημα εἰκὸς γὰρ τοὺς παρὰ θεοῦ πρὸς ἀνθρώπους ἀποσταλέντας, ὡσανεὶ ἀπὸ τοῦ οὐρανοῦ νῦν ἥκοντας πρέσβεις, πολλῆς ἀπολαῦσαι τιμῆς. But the words εἰ καὶ ἐζητήσαμεν

(passed over by the Dean) plainly shew that he is referring to the former part of the verse, οὔτε ζητοῦντες κ.τ.έ. ; and his understanding of the latter part must be gathered from his concluding remark : ἐνταῦθα δὲ καὶ περὶ χρημάτων φησί, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.

V. 4 : ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ. "That that day should over-take you as a thief." "Some ancient authorities [AB Copt.] read, *as thieves* [ὡς κλέπτας]." The marginal reading does not appear to have received so much attention as it deserves. If genuine, following so soon after v. 2, ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται, it is no wonder that it should have been tampered with ; rather we may be surprised that it has escaped correction in two of the most ancient and representative MSS. With respect to internal evidence, we may observe that "a thief in the night" is a well-known illustration of any thing that happens at a time when it is not expected (compare Matt. xxiv. 43), and so cannot be guarded against. Still it cannot be said, in such a case, that the thief *overtakes* the inmates, seeing it is his object not to disturb them, but to begin and end his operations under cover of the night. Should he fail in this, should "the day" (not "that day") "over-take him," then he furnishes an illustration of the manner in which the day of the Lord would overtake those who were not prepared for it. The phrase occurs in Plut. Vit. Ages. XXIV, in the account of a nocturnal expedition of Sphodrias to seize on the Piraeus : ἡμέρα γὰρ αὐτὸν ἐν τῷ Θριασίῳ πεδίῳ κατέ-λαβε καὶ κατέλαμψεν, ἐλπίσαντα νυκτὸς προσμίξειν τῷ Πειραιεῖ (where I would retain καὶ κατέλαμψεν against Cobet's opinion (*Collect. Crit.* p. 580) : " Ditto-graphiam vides manifestam ").

I. TIMOTHY.

Chap. I, v. 3 : ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν. "The compound ἑτεροδιδασκαλεῖν, not -διδάσκειν, brings in the sense of 'acting as a teacher,' *not to be teachers of strange things.*"—*Alford.* On which it is sufficient to observe, that ἑτεροδιδάσκειν is not a legitimate Greek formation, any more than κακοδιδάσκειν or λαθροδιδάσκειν, which were long ago exploded by Lobeck ad

Phryn. p. 623. In the indefinite pronoun τισίν, which has been characterized as "slightly contemptuous," we would rather recognize, with St. Chrysostom, an amiable feeling towards the offenders: οὐ τίθησιν αὐτοὺς ὀνομαστί, ἵνα μὴ ἀναισχυντοτέρους ἐργάσηται τῇ τοῦ ἐλέγχου περιφανείᾳ.

I. 15: Πιστὸς ὁ λόγος. A. V. "This is a faithful saying." (2 Tim. ii. 11: "It is a faithful saying.") The latter might be adopted in all places. To insist upon retaining the order of the Greek text, "Faithful is the saying," is mere pedantry. Compare 1 Kings x. 6: Ἀληθινὸς ὁ λόγος ὃν ἤκουσα ἐν τῇ γῇ μου. A. V. "It was a true report that I heard in mine own land."

Ibid. καὶ πάσης ἀποδοχῆς ἄξιον. "And worthy of all acceptation." In this case the Revisers have, (not improperly, on the ground of *prescription*) retained the old word, though, perhaps, "approbation" or "admiration" would more correctly represent the Greek. Wetstein says: "Erotianus ἀποδοχήν opponit τῇ μέμψει, Sextus Empiricus τῇ ἐπιτιμήσει." The word is a favourite one with later Greek authors, especially with Diodorus Siculus, generally in the phrases ἀποδοχῆς ἄξιος, ἀξιοῦσθαι, τυγχάνειν. We subjoin a few examples. Diog. Laert. V. 64: αὐτὸς δὲ ὁ Στράτων ἀνὴρ γέγονε πολλῆς τῆς ἀπ. ἄξιος. Diod. Sic. I. 47: τὸ δ᾽ ἔργον τοῦτο μὴ μόνον εἶναι κατὰ τὸ μέγεθος ἀπ. ἄξιον, ἀλλὰ καὶ τῇ τέχνῃ θαυμαστόν. I. 51: μεγάλης ἀπ. ἀξιούμενον ὑπὸ πάντων. I. 69: οὐ μόνον παρὰ τοῖς ἐγχωρίοις ἀπ. ἔτυχεν, ἀλλὰ καὶ παρὰ τοῖς Ἕλλησιν οὐ μετρίως ἐθαυμάσθη. V. 31: ἀπ. μεγάλης ἀξιοῦντες αὐτούς. XI. 40: ὁ δὲ Θεμιστοκλῆς, τοιούτῳ στρατηγήματι τειχίσας τὴν πατρίδα . . . μεγάλης ἀπ. ἔτυχεν παρὰ τοῖς πολίταις. XII. 15: νόμον ἀπ. ἀξιούμενον ἔγραψεν. XV. 35: κατέπλευσε μετὰ πολλῶν λαφύρων εἰς τὸν Πειραέα, καὶ μεγάλης ἀπ. ἔτυχε παρὰ τοῖς πολίταις.

III. 1: ὀρέγεται . . . ἐπιθυμεῖ. A. V. "desire . . . desireth." R. V. "seeketh . . . desireth." Though the two words are nearly synonymous (Hesych. Ὀρέγεται· ἐπιθυμεῖ) the former has a special application to such objects as a man is commonly said to *aspire to*. Thus Diod. Sic. XI. 86: φανερὸς ὢν δυναστείας ὀρεγόμενος. XV. 50: φρονήματος ἦν πλήρης, καὶ μεγάλων ὠρέγετο πραγμάτων. XVI. 65: πάλαι μὲν ἦν φανερὸς τυραννίδος ὀρεγόμενος (*tyrannidem affectans*). Thucyd. VI. 10: καὶ ἀρχῆς ἄλλης ὀρέγεσθαι, πρὶν ἣν ἔχομεν βεβαιωσώμεθα. Plut. Vit. Artax. VIII (quoted by Wetst.): σὺ κελεύεις με τὸν βασιλείας ὀρεγόμενον ἀνάξιον εἶναι βασιλείας. We would therefore render:

"If a man *aspire to* the office of a bishop;" at the same time repudiating the idea of an *ambitious seeking*, which does not belong either to the word itself or to its connexion.

IV. 4 : οὐδὲν ἀπόβλητον. A proverbial saying, founded on Homer's γνώμη (Il. Γ. 65): οὔ τοι ἀπόβλητ᾽ ἐστι θεῶν ἐρικύδεα δῶρα. Compare Lucian. Tim. 37 : οὔ τοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. Stob. Flor. T. CXXIV. 33 : παραινοῦσι δὲ ἄλλοι τε σοφοὶ καὶ οὐχ ἥκιστα Ὅμηρος λέγων, μηδαμῇ ἀπόβλητα εἶναι ἀνθρώποις τὰ θεῶν δῶρα, καλῶς ὀνομάζων τὰ δῶρα τὰ ἔργα τῶν θεῶν, ὡς ἅπαντα ἀγαθὰ ὄντα, καὶ ἐπ᾽ ἀγαθῷ γιγνόμενα. Dio Chrys. Or. IV, p. 169 : (φιλάργυρος) περὶ πάντα λυττῶν κτήματα, καὶ οὐδὲν ἀπόβλητον ἡγούμενος. Galen. de Compos. Med. (quoted by Wetstein): πιστεύσαντες οὖν ἐμοί, τῶν εἰρημένων ... φαρμάκων οὐδὲν ἀπόβλητον ὑπάρχειν, ἀσκεῖτε τὴν μέθοδον τῆς χρήσεως αὐτῶν.

IV. 6 : ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς. A. V. "If thou put the brethren in remembrance (R. V. in mind) of these things." Ὑποτίθεσθαι does not appear to contain the idea of *reminding* a person of something that he knew before, but simply of *suggesting* or *advising*. Both Thom. M. and Hesych. explain it by συμβουλεύειν. So in all Wetstein's examples, to which add Dion. Hal. Ant. IX. 23 : καταφρονήσας τῶν τὰ συμφέροντα ὑποτιθεμένων. Diod. Sic. T. X, p. 163 ed Bip.: πλὴν ἐπεκράτησεν ἡ γνώμη τῶν μέχρι τελευτῆς ὑποθεμένων ἀγωνίσασθαι.

V. 1 : πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει (A. V. "intreat," R. V. "exhort") ὡς πατέρα. The following extract from Hierocles, ἐκ τοῦ, πῶς χρηστέον τοῖς γονεῦσιν (Stob. Flor. T. LXXIX. 53), furnishes a good illustration of both verbs : κἂν εἴ τι που γένοιτο παραμαρτάνοντες ... ἐπανορθωτέον μέν, ἀλλ᾽ οὐ μετ᾽ ἐπιπλήξεως, μὰ Δία, καθάπερ ἔθος πρὸς τοὺς ἐλάττονας ἢ ἴσους ποιεῖν, ἀλλ᾽ ὡς μετὰ παρακλήσεως (but as it were by way of intreaty). The reason why the Revisers (who have not altered 1 Cor. iv. 13 : "Being defamed, we *intreat*") have here preferred "exhort" is, probably, because exhortation is more suitable to the other persons to be dealt with, "the younger men as brethren" &c. Dean Alford even goes so far as to make the prohibition μὴ ἐπιπλήξῃς extend to all the classes described in vv. 1, 2 ;

as if the younger men, for instance, were never to be rebuked : to avoid which absurdity, he is compelled to give to ἐπιπλήσσειν the sense of " rebuking sharply," which cannot be proved.

V. 13 : ἀργαὶ μανθάνουσι. "They learn *to be* idle." " A harsh construction, but, it is said, not without example : however, the only one cited is Plat. Euthyd. p. 276 B : οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν . . . ἀλλ' οὐχ οἱ σοφοί, where the first σοφοί does not occur in Bekker's text [it is inserted by Winckelmann from two excellent authorities, Bodl. and Vat. Θ]." *Alford.* Although the reading in Plato may be doubtful, there is no doubt of the agreement of St. Paul's construction with *later* usage, especially if we take ἀργαί, φλύαροι, περίεργοι as *nouns,* " idlers," " tattlers," " busybodies." Winckelmann compares Dio Chrys. T. II, p. 283 : Σωκράτης . . . παῖς ὢν ἐμάνθανε λιθοξόος τὴν τοῦ πατρὸς τέχνην : to which I add S. Chrysost. T. VII, p. 699 A : τί οὖν ; ἂν παλαιστὴς μανθάνῃς ; T. IX, p. 259 B : εἰ ἰατρὸς μέλλοις μανθάνειν. Aesop. Fab. CXL, ed. de Furia : τί γάρ, τοῦ πατρός με μάγειρον διδάξαντος, ἰατρικὴν τέχνην ὑπελαβόμην ; Examples similar to the last, διδάξαι (or διδάξασθαι, τινὰ τέκτονα, χαλκέα, ἱππέα, ῥήτορα, are to be found in the best writers, as has been shown by Hemst. on Aristoph. Plut. p. 4 : ΥΠΟΘΕΣΙΣ . . . ἀφικνεῖται εἰς θεοῦ χρησόμενος, πότερον τὸν παῖδα σωφρόνως ἀναθρέψειε, καὶ ὅμοιον ἑαυτῷ τοὺς τρόπους διδάξειεν, ἢ φαῦλον, ὡς τῶν φαύλων τότε εὐπραγούντων.

VI. 2 : ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. The subject is, undoubtedly, οἱ . . . ἀντιλαμβανόμενοι, which requires the A. V. to be read, " Because they that are partakers of the benefit are faithful (Or, *believing*) and beloved." The " benefit " is the improved quality of the service, and " they that partake of it " are the masters. There is some difficulty in this applied sense of ἀντιλαμβάνεσθαι, the proper meaning of which is " to lay hold of." We cannot accept Dean Alford's version, " receive in exchange," because that is ἀντιλαμβάνειν, and his three instances from Euripides and Theognis are all of the active form, ἀντιλήψεται with an accusative case being *active,* not *middle.* The regular biblical meaning of the word, to *help* or *support,* (Luke i. 54. Acts xx. 35. Sirac. ii. 6) though adopted by the Philoxenian Syriac, yields no tolerable sense. On the whole, we are disposed to acquiesce in the usual translation, " they that *partake of,* or *enjoy* the benefit,"

from the Vulgate, *qui beneficii participes sunt*. The older Syriac gives the sense very well, ܗܘ ܕܡܫܬܒܚܝܢ ܒܚܘܒܗܘܢ, which might be re-translated into Greek, οἱ ἀναπαυόμενοι τῇ θεραπείᾳ αὐτῶν. This use of the word is nearly allied to that in which a person is said to be *sensible of* any thing which acts upon the senses, as in the following examples: Alex. Aphr. Probl. (quoted by Budaeus): ἡ ψυχὴ πλέον ἀντιλαμβάνεται τῶν σωματικῶν παθῶν κατὰ τὴν ἁπτικὴν αἴσθησιν. Artemid. Onirocr. I. 81: διὰ τὸ τοὺς καθεύδοντας μὴ ἀντιλαμβάνεσθαι πόνων. S. Chrysost. T. IV, p. 725 B: ῥόδον ... οὗ τῆς εὐωδίας ἅπαντες οἱ κατὰ τὴν οἰκουμένην ἀντιλαμβάνονται (*potiuntur*) μέχρι τήμερον.

VI. 7: οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, [δῆλον] ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. Δῆλον is wholly wanting in AFℵ. In other authorities we find some substitute for it, as ἀληθές (D), *haud dubium* (Vulg.), *vere* (Philox. in marg. Both Syriac versions have δῆλον (ܝܕܝܥ) in text). These variations clearly show that δῆλον is spurious; but they further indicate that something is wanting to complete the sense, which something those who felt the deficiency had recourse each to his own critical faculty to supply. The most natural solution of the problem is, that there is an ellipsis of δῆλον, or that ὅτι is for δῆλον ὅτι. L. Bos adduces but one example of this ellipsis, 1 Joh. iii. 20: ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν; in which, if an ellipsis of δῆλον before the second ὅτι were admissible, it would seem to offer an easy explanation of that difficult text. I venture to add two examples from St. Chrysostom (T. X, p. 38 BD): Εἰ γὰρ μὴ ἐγένετο τὰ γεγενημένα ... (supply δῆλον) ὅτι ταῦτα πλάττειν φιλονεικοῦντες ... καὶ τῷ θεῷ προσκρούειν ἔμελλον, καὶ μυρίους ἄνωθεν προσδοκᾶν κεραυνούς ... Εἰ γὰρ μαινόμενοι ἦσαν ... οὐδὲν ὅλως κατορθῶσαι ἔδει, οὐδεὶς γὰρ μαινομένοις πείθεται· εἰ δὲ κατώρθωσαν, ὥσπερ οὖν κατώρθωσαν, καὶ δείκνυσι τὸ τέλος (supply δῆλον) ὅτι πάντων ἦσαν σοφώτεροι· εἰ δὲ πάντων ἦσαν σοφώτεροι, ΕΥΔΗΛΟΝ ὅτι οὐκ ἂν ἁπλῶς ἦλθον ἐπὶ τὸ κήρυγμα.

Those who reject the idea of an ellipsis, take ὅτι for *quia*, and demand our acquiescence in such a preposterous sentiment as the following: "For we brought nothing into this world, for (because) neither can we carry anything out;" in other words: "It was the ordinance of God, that we should bring nothing into the world, to teach us to remember that we can carry nothing out."

VI. 10 : ῥίζα γὰρ πάντων τῶν κακῶν ἡ φιλαργυρία.   A. V. "For the love of
money is THE root of all evil."   Recent translators (with the exception of Dean
Alford) have ascribed to St. Paul the very tame and unrhetorical sentiment :
"The love of money is A root of all evil."   "This passage," say the Authors
of the *Temperance Bible Commentary*[1], "has been strangely cited in opposition
to the statement that strong drink is the source of much of the evil which
afflicts and demoralizes society."   And again : "St. Paul's words are, 'For
covetousness is *a* root of all the evils,' i. e. of all the evils mentioned in the
preceding verse[2], but not the exclusive root of even these ;—a much more
moderate proposition."   Moderate enough, but (as we have before hinted) *not
rhetorical*.   If St. Paul had been elsewhere declaiming against intemperance,
as here against covetousness, he might have said, ῥίζα γὰρ πάντων τῶν κακῶν ἡ
φιλοινία, without being chargeable with inconsistency.   From an animated
and vehement speaker or writer we naturally look for strong and highly
coloured denunciations of that particular folly or vice which comes under his
lash, leaving out of sight for the time others which may equally deserve
castigation.

With respect to the absence of the article, we take the following examples
from Wetstein (who collected them for another purpose), in all of which the
English idiom requires its insertion.   Athenaeus VII, p. 280 A : ἀρχὴ καὶ ῥίζα
τοῦ παντὸς ἀγαθοῦ ἡ τῆς γαστρὸς ἡδονή.   Diog. Laert. VI. 50 : τὴν φιλαργυρίαν
εἶπε (Diogenes Cynicus) μητρόπολιν πάντων τῶν κακῶν.   From our own ob-
servation we add : Stob. Flor. T. X. 38 : Βίων ὁ σοφιστὴς τὴν φιλαργυρίαν
μητρόπολιν ἔλεγε πάσης κακίας εἶναι.   Philostr. Her. p. 24, ed. Boissonade : μὴ
τιμῶν ἀλήθειαν, ἣν ἐκεῖνος μητέρα ἀρετῆς ὀνομάζειν εἰώθεν.   Synes. Ep. 115 :
τὴν ἔνδειαν ἔφη ὑγείας εἶναι μητέρα.   Aeschin. Ep. 5 : ἀρχὴ δοκεῖ μοι τοῦ βίου
ἡ ἀπαλλαγὴ τῆς αὐτόθι πολιτείας.   Diod. Sic. T. X, p. 350, ed. Bip. : ἡ γὰρ
ἀδικία, μητρόπολις οὖσα τῶν κακῶν . . . τὰς μεγίστας ἀπεργάζεται συμφοράς.

VI. 17 : τῷ παρέχοντι ἡμῖν πλουσίως πάντα.   A more elegant Greek phrase

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[1] Instead of "Rightly dividing the Word of
Truth," the present "motto" of this work, I
would suggest the following from Menander :
Ὁ βούλεται γὰρ μόνον ὁρῶν καὶ προσδοκῶν,
ἀλόγιστός ἐστι τῆς ἀληθείας κριτής.

[2] Another mis-translation, as if the Greek
were πάντων τῶν προειρημένων κακῶν.   Compare
Gen. xlviii. 16 : ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων
τῶν κακῶν (A. V. "from all evil.")

would have been, τῷ δαψιλῶς ἡμῖν ἅπαντα χορηγοῦντι (Diod. Sic. XIX. 3). The addition εἰς ἀπόλαυσιν may mean *ad fruendum, non ad accumulandum*, though we cannot accept Dean Alford's understanding of ἀπόλαυσις, "the reaping enjoyment from, *and so having done with*," for which he claims the analogy of ἀπέχω, and other verbs in which ἀπό exerts this force, which does not hold when the simple verb, as in ἀπολαύειν, is not in use. But, more probably, εἰς ἀπόλαυσιν is an *epexegesis* of πλουσίως, intended to emphasize the prodigality of the Giver of all good, as in the following passages: Lucian. Cyn. 2 : ὥστ᾽ ἔχειν ἡμᾶς πάντα ἄφθονα, μὴ πρὸς τὴν χρείαν μόνον, ἀλλὰ καὶ πρὸς ἡδονήν. Diod. Sic. XI. 25 : ἰχθυοτροφεῖον ἐγένετο, πολλοὺς παρεχόμενον ἰχθῦς εἰς τρυφὴν καὶ ἀπόλαυσιν. V. 40 (quoted by Wetstein) : καρπῶν ἀφθονίαν ἔχουσιν, οὐ μόνον πρὸς τὴν ἀρκοῦσαν διατροφήν, ἀλλὰ καὶ πρὸς ἀπόλαυσιν δαψιλῆ καὶ τρυφὴν ἀνήκουσαν.

VI. 18 : εὐμεταδότους . . . κοινωνικούς. "Ready to distribute, willing to communicate." For "distribute" (which is rather διαδιδόναι Luke xviii. 22. Acts iv. 35) a better word would be "impart," as A. V. Luke iii. 11. Rom. i. 11. 1 Thess. ii. 8. Compare Schol. Platon. Ruhnk. p. 69 : κοινὰ τὰ τῶν φίλων· ἐπὶ τῶν εὐμεταδότων. S. Basil. T. II, p. 620 C : ἠδύνατο γάρ μοι εἰπεῖν ὁ φειδωλός . . . ὅτι μιμοῦμαι τὸν μύρμηκα· ἀμετάδοτον γὰρ τὸ ζῷον· ἑαυτῷ μὲν συνάγει, ἑτέρῳ δὲ οὐ θησαυρίζει. As "imparting" and "communicating" are virtually the same thing, to avoid tautology, another sense of κοινωνικούς has been thought to be here intended, as St. Chrysostom explains ὁμιλητικούς, προσηνεῖς ; Theodoret ἄτυφον ἦθος ἔχοντας ; A. V. "Or, *sociable* ;" R. V. "Or, *ready to sympathize* ;" all of them fairly within the scope of the term. But Gal. vi. 6 and Heb. xiii. 16 are in favour of the common interpretation, in support of which Wetstein also adduces Lucian. Tim. 56 : πρὸς ἄνδρα οἷον σέ, ἁπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν. Id. Pisc. 35 : ὅταν μὲν οὖν αὐτούς τι δέῃ λαμβάνειν, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος, καὶ ὡς ἀδιάφορον ὁ πλοῦτος. I add Alciphr. Ep. III. 19 : κοινωνικὸς ὢν καὶ φιλέταιρος ὄναιο σαυτοῦ. Diotogenes Pythagoricus ap. Stob. Flor. T. XLVIII. 62 : A true king should be σώφρων μὲν περὶ τὰς ἀδονάς, κοινωνατικὸς δὲ περὶ τὰ χρήματα, φρόνιμος δὲ καὶ δεινὸς περὶ τὰν ἀρχάν.

II. TIMOTHY.

Chap. II, v. 2 : καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων. A. V. "Among (Or, *by*) many witnesses." The sense of "among" seems to be confined (or nearly so) to the phrase διὰ πάντων, as Homer, ὁ δ' ἔπρεπε καὶ διὰ πάντων, or Herodotus, θέης ἄξιον καὶ διὰ πάντων τῶν ἀναθημάτων. The best Greek writers prefer ἐπὶ μαρτύρων to signify that anything was done *adhibitis testibus*, in the presence of witnesses; but διὰ μαρτύρων is also used in the same way, as was long since observed by H. Stephens, s. v. μάρτυρ; and the single example which he adduces might, perhaps, lead us to suppose that it was a *legal* term. It is to be found in Plut. T. II, p. 338 F, where Darius is made to say: "I pray that I may be fortunate, and victorious in war; but if I am ruined, ὦ Ζεῦ πατρῷε Περσῶν καὶ βασίλειοι θεοί, may no other than Alexander sit on the throne of Cyrus!" "This," adds the Author, "was an act of adoption (εἰσποίησις) of Alexander in the presence of the gods as witnesses (διὰ θεῶν μαρτύρων). And so the phrase was understood by St. Chrysostom: Τί ἐστι, διὰ πολλῶν μαρτύρων; ὡς ἂν εἰ ἔλεγεν· οὐ λάθρα ἤκουσας, οὐδὲ κρυφῇ, ἀλλὰ πολλῶν παρόντων, μετὰ παρρησίας.

II. 20: εἰς τιμὴν ... εἰς ἀτιμίαν. To the former class belonged the *table*, to the latter the *footstool*, according to Diod. Sic. XVII. 66: ἤλγηκα ἰδὼν τὸ παρ' ἐκείνῳ μάλιστα τιμώμενον (τὴν τράπεζαν) νῦν ἄτιμον γεγονὸς σκεῦος (ὑπόβαθρον); also the ποδανιπτήρ, which was used ἐνεμεῖν τε καὶ ἐνουρέειν καὶ πόδας ἀπονίζεσθαι (Herod. II. 172). In the next verse εὔχρηστον τῷ δεσπότῃ might be translated, "meet for the *owner's* use," as Lucian. Demon. 17: γραμμάτιον ἐν ἀγορᾷ προτιθείς, ἠξίου τὸν ἀπολέσαντα, ὅστις εἴη τοῦ δακτυλίου δεσπότης, ἥκειν καὶ ... ἀπολαμβάνειν. Synes. Ep. 42: ἐπανίτω τοίνυν 'Ασφάλιος εἰς τὸ δεσπότης εἶναι τῶν κεραμίων (potteries) τῇ τοῦ πατρὸς διαθήκῃ.

II. 25: τοὺς ἀντιδιατιθεμένους. All English versions: "those that oppose themselves." Vulg. *eos qui resistunt veritati*. Dean Alford quotes from Ambrosiaster, "eos qui diversa sentiunt," but puts it aside with the remark: "To take the general meaning of διατίθεσθαι satisfies the context better than to supply τὸν νοῦν." He evidently takes διατίθεσθαι to be the *middle* form, of which the "general meaning" is *disponere* (aliquid), never that I am aware

of *disponere se*, which is what is required to make ἀντιδιατίθεσθαι bear the sense of *opponere se*. Nor, if we accept the version of Ambrosiaster, is it necessary to supply τὸν νοῦν, since διατίθεσθαι may well be *passive*, as it certainly is in such phrases as δυσκόλως or χαλεπῶς διατίθεσθαι πρός τινα, differing in no respect from διακεῖσθαι. Here, instead of a qualifying adverb, we have the compound form ἀντιδιατίθεσθαι, which may therefore be considered as equivalent to ἐναντίως διατίθεσθαι, "to be *contrariwise* or *adversely affected*," which brings us back to the rejected version, "eos qui diversa sentiunt."

The only other example of the compound verb is to be found in Longinus π. ὔ. XVII. 1. The Author is speaking of the too free use of figures (σχήματα) in pleading before an arbitrary judge, who might be apt, in such a case, to think the orator was treating him like a child, and trying to take advantage of his simplicity; and so he either turns quite savage (ἀποθηριοῦται τὸ σύνολον), or if he should suppress his wrath, *he is sure to be adversely affected towards the persuasive force of the pleadings* (πρὸς τὴν πειθὼ τῶν λόγων πάντως ἀντιδιατίθεται).

II. 26: ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα. Literally, "having been caught by him unto his will." If the second pronoun had been αὐτοῦ as well as the first, there would have been no difficulty in referring both to ὁ διάβολος. But the change of pronouns would lead us to look out for another and more remote person for ἐκείνου, and this could be none other than ὁ θεὸς in v. 25. But if *God's* will were the object in view, the agent could no longer be the devil, and we should have to go back to δοῦλος κυρίου in v. 24 for the antecedent of αὐτοῦ; in which case the words before us could only be made intelligible by the insertion of explanatory notes in the text, as R. V. "having been caught by him (the Lord's servant) unto his (God's) will." To avoid this, the question has been raised whether the two pronouns must *necessarily* be assigned to different persons. It is allowed that if their places had been reversed, ὑπ' ἐκείνου εἰς τὸ αὐτοῦ (=ἑαυτοῦ) θέλημα, there would have been nothing abnormal in the phrase; the devil, having been just mentioned by name, might properly be referred to as "that person" (compare Tit. iii. 7. 2 Pet. i. 16). Here, however, it is, "having been caught by him unto that person's will"; which, though certainly a clumsy mode of putting it, is one which might slip from the pen of the most practised writer in the fervour of

composition. Examples, coming more or less near to that of the text, are not wanting; but the following from Xenoph. Cyrop. IV. 5, 20 seems to have escaped observation : ἐπειδὰν δὲ αἴσθηται (Cyaxares) πολλοὺς μὲν τῶν πολεμίων ἀπολωλότας, πάντας δὲ ἀπεληλαμένους ... γνώσεται ὅτι οὐ νῦν ἔρημος γίνεται, ἡνίκα οἱ φίλοι ΑΥΤΟΥ τοὺς ᾿ΕΚΕΙΝΟΥ ἐχθροὺς ἀπολλύουσιν.

IV. 13 : τὸν φελόνην, "the cloke." On the φελόνης (φαινόλης, paenula) see Wetstein. His best examples are Artemid. Oniroer. II. 3 : χλαμὺς ... θλῖψιν καὶ στενοχωρίαν ... μαντεύεται, διὰ τὸ ἐμπεριέχειν τὸ σῶμα· τὸ δὲ αὐτὸ καὶ ὁ λεγόμενος φαινόλης. Ael. Lamprid. Alexandro Severo : *Paenulis intra urbem frigoris causa ut senes uterentur permisit ; cum id vestimenti genus semper itinerarium aut pluviae fuisset.* For the benefit of those who hold with the late Dr. Neale, that the cloke which St. Paul left behind him at Troas, and which he desires Timothy to bring with him, was a liturgical vestment or *chasuble*, I will point out a curious coincidence from profane history, in a story told of Hercules by Diod. Sic. IV. 38 : ᾿Ενταῦθα δὲ θυσίαν ἐπιτελῶν, ἀπέστειλε τὸν ὑπηρέτην εἰς Τραχῖνα πρὸς τὴν γυναῖκα Δηϊάνειραν· τούτῳ δὲ προστεταγμένον ἦν, αἰτῆσαι χιτῶνα καὶ ἱμάτιον, οἷς εἰώθει χρῆσθαι πρὸς τὰς θυσίας.

As the subject of VESTMENTS possesses a certain interest at the present time, it may be worth while to notice one or two passages from patristical writers, which have been thought (quite groundlessly) to favour the idea that St. Paul's cloke was a chasuble.

The first, in order of time, is that of Tertullian, Lib. de Oratione, c. 12 : "We will here notice certain other observances, which may be justly charged with vanity, as being practised without any authority of Christ or his Apostles. For instance; it is the practice of some persons to lay aside their clokes before they pray (*positis penulis orationem facere*), a rite borrowed from heathen worship; which if it were proper to be done, the Apostles who have given directions about the dress to be used in prayer (*de habitu orationis*) would not have omitted : *unless any one should claim St. Paul's own example in favour of the custom, supposing that he left his cloke with Carpus, while he was at prayer.*" The sentence in italics (which is evidently a sort of banter) in the original is only, " nisi si qui putant Paulum penulam suam in oratione penes Carpum reliquisse ;" but the writer's meaning is undoubtedly what I have expressed. Thus understood, the passage, instead of favouring, is so plainly opposed to the " chasuble

theory," as to elicit from one of its advocates[1] the following remark : "The passage is rhetorical, and the *lacuna* (sic) seems to require filling up in this way—'an opinion too absurd to be maintained by reason of the φαινόλης not being a cloke.'" This is "filling up" with a vengeance!

The next authority is that of St. Chrysostom, who, however, is not claimed as a witness in favour of the "chasuble theory," but only as neutral, and not to be cited on the other side : first, because he is undecided whether the φελόνης was a cloke, or a case wherein books were kept ; and, secondly, because the use of a general term (ἱμάτιον) does not exclude the particular kind of vestment called a chasuble. In reply we would remark, that although St. Chrysostom was bound to mention the "portfolio theory," as being held by some (his words are : ἱμάτιον ἐνταῦθα λέγει· τινὲς δέ φασι τὸ γλωσσόκομον, ἔνθα τὰ βιβλία ἔκειτο) his own opinion was, evidently, the one first stated, as he goes on to remark : "But he sends for the φελόνης, that he may not have to procure it from others, according to his own saying, 'Ye know that these hands have ministered to my necessities ;' and again, 'It is more blessed to give than to receive.'" But there is another passage of St. Chrysostom, which has never been quoted in connexion with this controversy, but which is quite conclusive, as far as his opinion goes. It is in his first homily on the Philippians, where he is replying to the objection of some mean persons, who excused themselves from providing a suitable maintenance for their spiritual pastors on the ground of such texts as Matt. x. 9, 10: " Provide neither gold, nor silver, nor brass in your girdles, nor scrip for your journey, *neither two coats*, neither shoes," &c. "What?" he says, "had not Peter a girdle, and a cloke, and shoes (Acts xii. 8)? And Paul too, when he writes to Timothy, 'Do thy diligence to come before winter ;' and then gives him instructions, ·The cloke which I left at Troas' &c. There now! he says, *the cloke ;* and no one would pretend to say that he had not a second, namely, the one he was wearing. For if he was not in the habit of wearing one, it would be superfluous for him to bid Timothy bring this one ; but if he did wear one, and could not help wearing one, it is clear that he had another besides."

After this, I think there can be no doubt what this early Greek father

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[1] Rev. J. R. Lunn, in the *Report of the Proceedings of the Ecclesiastical Art Exhibition, held at York in October*, 1866.

understood by St. Paul's φελόνης, namely, not a portfolio (though that explanation has some support from antiquity, especially from both Syriac versions)
but a cloke, perhaps of some particular make or material which procured it a
peculiar name, but still a garment for ordinary wear, or as an additional
protection against the winter.

TITUS.

Chap. I, v. 7: μὴ αὐθάδη, "not self-willed." 2 Pet. ii. 10: τολμηταί,
αὐθάδεις, "presumptuous are they, self-willed." A *self-willed* person is one
who follows his own will or opinion, and does not yield to the wishes or
opinions of others. Perhaps he is best represented by the Greek ἰδιογνώμων
and δυστράπελος. Αὐθάδης, though nearly related to these, is, properly, *sibi
placens*, that is, not one who *pleases himself*, but who *is pleased with himself*, and
holds other people cheap, in one word, *self-satisfied*. This is the strict meaning
of the word, but it is commonly used in a wider sense, best expressed by the
English "arrogant," which is also etymologically appropriate (*arrogans, qui
sibi aliquid arrogat*). Aristotle (Eth. Magn. I. 29) says that σεμνότης ἐστὶν
αὐθαδείας ἀναμέσον τε καὶ ἀρεσκείας, which H. Stephens correctly renders,
Gravitas est medium inter arrogantiam et placendi studium. It should also be
observed that *self-will* or *wilfulness* usually displays itself in the disposition
and actions; while αὐθάδεια is chiefly concerned with a man's manners and
outward behaviour.

The Philoxenian version of the N. T., and the Syro-hexaplarian of the O. T.,
render αὐθάδης by ܡܪܚ, which they also use for θρασύς, προπετής, and ἰταμός.
Compare Archbishop Trench's *Synonyms of the N. T.*, p. 350, ed. 9.

II. 5: οἰκουρούς. "Keepers at home." This is the old reading, which has
lately been ousted on the authority of ACF and (before correction) אD, which
read οἰκουργούς, i.e. according to R. V. "workers at home." The only
authority for this word is Soranus of Ephesus, a medical writer (not earlier
than the 2nd century) from whose work Περὶ γυναικείων παθῶν (published at
Berlin in 1838) Boissonade quotes οἰκουργὸν καὶ καθέδριον (sedentary) διάγειν
βίον, where οἰκουρόν would suit at least equally well. The *verb* is quoted from

Clem. Rom. Ep. ad Cor. I. 1 : ἔν τε τῷ κανόνι τῆς ὑποταγῆς ὑπαρχούσας, τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν ἐδιδάσκετε πάνυ σωφρονούσας. The ancient versions have, Vulg. *domus curam habentes*; Pesch. ܘܐܝܬܝܗܝܢ ; Philox. ܘܕܐܝܬ ; all for οἰκουρούς. But the strongest argument for the old reading is, that it is improbable, not to say incredible, that in his exhaustive description of the female character, the Apostle should have omitted this particular feature. "Graecae mulieris" (to quote Valcken. ad Herod. IV. 114) "prima virtus habebatur τὸ ἔνδον μένειν καὶ οἰκουρεῖν." Such was Sarah, צנועה (*abscondita, domi sedens*) according to Raschi on Gen. xviii. 9; Dinah, on the contrary, is described as יצאנית (*exiens extra aedes*, φιλέξοδος [1]) in allusion to Gen. xxxiv. 1. And there is scarcely a single passage of ancient writers, from Solomon downwards, in praise of a virtuous wife, in which this feature is not specially set forth. From Wetstein's ample store and other sources we select the following. Dio. Cass. LVI, p. 391: γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Philo Jud. de Maled. T. II, p. 431: γυναῖκας ἃς ἠγάγοντο κουμιδίας ἐπὶ γνησίων παιδῶν σποράν, σώφρονας, οἰκουρούς, καὶ φιλάνδρους. Plut. Conjug. Praec. 32 (T. II. p. 142 D): τὴν Ἠλείων ὁ Φειδίας Ἀφροδίτην ἐποίησεν χελώνην πατοῦσαν, οἰκουρίας σύμβολον ταῖς γυναιξὶ καὶ σιωπῆς. Alciphr. Ep. III. 58: ἔλεγεν γὰρ γαμεταῖς ἐπικλήροις οἰκουρίας πρέπειν καὶ τὸν σεμνὸν βίον, τὰς ἑταίρας δὲ δεῖ εἶναι πάντων ἀναφανδόν. [Compare Prov. vii. 11: ἐν οἴκῳ οὐχ ἡσυχάζουσιν οἱ πόδες αὐτῆς (*meretricis*).] Ibid. 25: ἐγὼ δὲ οἰκουρῶ μόνη μετὰ τῆς Σύρας ἀγαπητῶς, τὰ παιδία βαυκαλῶσα (singing to sleep). Stob. Flor. T. LXXIV. 61 : ἴδια μὲν ἀνδρός, τὸ στραταγέν, καὶ πολιτεύεσθαι, καὶ δαμαγορέν· ἴδια δὲ γυναικός, τὸ οἰκουρέν, καὶ ἔνδον μένεν, καὶ ἐκδέχεσθαι καὶ θεραπεύεν τὸν ἄνδρα. Artemid. Oniroer. II. 32 : λήψεται γυναῖκα εὔμορφον, ἠρέμα πλουσίαν, πιστικὴν καὶ οἰκουρὸν καὶ πειθομένην τῷ ἀνδρί. Orell. *Inscrip. Lat.* 4639: "Hic sita est Amymone Marci, optima et pulcherrima, lanifica, pia, pudica, frugi, casta, *domiseda*. Ibid. 4848: Nomen parentes nominarunt Claudiam | suum maritum corde dilexit suo | . . . | domum servavit, lanam fecit. Dixi ; abi [2]."

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[1] Epicharm. ap. Stob. Flor. T. LXIX. 17: εἰ δὲ καὶ φιλέξοδόν τε καὶ λάλον καὶ δαψιλῆ, | οὐ γύναιχ' ἕξεις, διὰ βίου δ' ἀτυχίαν κοσμουμέναν.

[2] A shorter and better-known epitaph on a good wife is, "Domum mansit; lanam fecit," the source of which I have not been able to find.

That these two ideas were generally associated appears from Plutarch's (Vit. Anton. X) description of the character of Fulvia, the wife of Antony, "who had a soul above wool-spinning and housekeeping" (οὐ ταλασίαν οὐδὲ οἰκουρίαν φρονοῦν γύναιον).

Two distinct meanings have been correctly assigned to οἰκουρός and its derivatives : first, *domi se continens*, and secondly, *rem familiarem curans*. As might have been expected, and as may be seen in some of the above examples, they are apt to run into each other. The Vulgate and Syriac versions have taken the word in the second sense, which is etymologically the more correct of the two, as Hesychius : Οἰκουρός, ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων· οὖρος γὰρ ὁ φύλαξ λέγεται. But, without an epithet, it seems more natural to understand οἰκουρός as significant of a *moral* quality, which, in the mistress of a family, "keeping at home" undoubtedly is. If, however, with Theophylact and the elder Syriac, we point οἰκουροὺς ἀγαθάς, "good housekeepers," we may then include *both* senses of οἰκουρός, our English word " housekeeper " having precisely the same twofold acceptation. At all events, we trust we have successfully vindicated the old and cherished reading against the proposed unnecessary and most tasteless innovation. We shall be told that it is hardly possible that for so well-known a word as οἰκουρός the copyists should have substituted one, of which the existence is extremely doubtful. But to this it may be replied : if οἰκουρός was familiar to the copyists, *a fortiori* it must have been familiar to the Apostle ; and, in writing on such a subject, must have been (so to speak) *at his fingers' ends ;* how came he then to give the preference to a barbarous, scarcely intelligible ἅπαξ λεγόμενον, if not *vox nulla*, like οἰκουργός ?

III. 4: ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ. In a note on Acts xxviii. 2 we have said that *philanthropy*, as felt and exercised by a human being towards mankind in general, is a novel use of the word : but this does not apply to beings of a superior nature. Indeed Thomas Magister (p. 896) places in the very front of his definition of φιλανθρωπία, οὐ μόνον ἡ ἀπὸ τῶν ὑπερεχόντων εἰς τοὺς ἐλάττους εὐμένεια, ὡς ἡ τοῦ θεοῦ φιλανθρωπία περὶ ἡμᾶς . . . . ἀλλ᾽ ἥ τινος ἁπλῶς πρὸς ὀντινοῦν φιλία. In this special sense the word is used by Plutarch (Vit. Num. IV): καί που λόγον ἔχει, τὸν θεὸν οὐ φίλιππον, οὐδὲ φίλορνιν, ἀλλὰ φιλάνθρωπον ὄντα, τοῖς διαφερόντως ἀγαθοῖς ἐθέλειν συνεῖναι. And when it is said of Prometheus, a heroic if not a divine personage, that he was καθ᾽ ὑπερβολὴν φιλάνθρωπος (Lucian. de Sacrif. 6), no doubt it is the whole race of mankind that he embraced in his beneficent views. To this class is usually supposed to belong St. Paul's use of the word

in Tit. iii. 4. The A. V. " But after that the kindness and love (Or, *pity*) of God our Saviour toward man appeared," is faulty because it seems to connect " kindness" with " toward man," as well as " love," which the Greek does not. This may be avoided by rendering " the kindness and love-toward-man of God our Saviour," or (as R. V.) " the kindness of God our Saviour, and his love toward man." But in fact, the combination of χρηστότης καὶ φιλανθρωπία, " kindness and humanity," is so familiar to all readers of Greek, that it seems unlikely that the Apostle should have used this formula in any other way than that which has obtained the stamp of literary currency. The following examples, partly original, and partly from Wetstein's collection, may suffice. Stob. Flor. XLVI. 76 : ἀλλ' ὅταν χρηστότητι καὶ φιλανθρωπίᾳ κραθῇ τὸ σεμνὸν καὶ αὐστηρὸν τῆς ἐπικρατείας. Liban. Progymn. p. 52 B : χρηστότητα ἄσκει, φιλανθρωπίαν μελέτα. Lucian. Tim. 8 : χρηστότης ἐπέτριψεν αὐτόν, καὶ φιλαν-θρωπία, καὶ ὁ πρὸς δεομένους ἅπαντας οἶκτος. Id. Scyth. 10 : τὴν μὲν γὰρ χρη-στότητα, καὶ τὴν πρὸς τοὺς ξένους φιλανθρωπίαν. Diod. Sic. T. X, p. 122, ed. Bip. : καὶ γὰρ ἐκεῖνοι, χρηστότητι καὶ φιλανθρωπίᾳ χρώμενοι, ταῖς βασιλείαις ἐνευδαιμόνησαν. Joseph. Ant. X. 9, 3 : κατανοήσαντες δὲ . . . τὴν τοῦ Γοδολίου χρηστότητα καὶ φιλανθρωπίαν. Aristid. p. 335 C : ἧς φιλανθρωπίας καὶ χρη-στότητος ἔτι πολλὰ καὶ καθ' ἡμᾶς ἡ πόλις ἐκφέρουσα δείγματα θαυμάζεται. So with the adjectives, as Stob. Flor. T. XLVIII. 67 : ἔτι δὲ εὐεργετικός, φιλάν-θρωπος, χρηστός. Plut. Vit. Luc XVIII : ταῦτα μὲν οὖν φύσει χρηστὸν ὄντα καὶ φ. ἡνία τὸν Λούκουλλον. Lucian. Ep. Sat. 33 : πρὸς γὰρ τῷ χρηστοὺς καὶ φ. ἀκούειν. Charit. Aphrod. II. 2 : Διονύσιος γὰρ ὁ δεσπότης ἡμῶν χρηστός ἐστι καὶ φ. Herodian. IV. 3, 6 : χρηστός τε ὢν καὶ φ. τοῖς συνοῦσι. Ono-sander 38 : ταῖς δὲ προσχωρούσαις πόλεσι . . . φιλανθρώπως καὶ χρηστῶς προσ-φερέσθω. *Sed manum de tabula.*

III. 8, 14 : καλῶν ἔργων προΐστασθαι. A. V. " To maintain good works." And on v. 14 : " Or, *profess honest trades*." The marginal version has been advocated by Grotius (on v. 14 only) and Clericus ; and recently by A. H. Wratislaw in the *Journal of Philology*, Vol. III, p. 258 sq. We will first enquire how the verb προΐστασθαι comes to be used in the sense of *professing* or *practising* a particular calling or business.

Comparing the Latin *prostare*, it appears probable that this use of the word arose from the practice of the workman or tradesman *standing before* his shop

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for the purpose of soliciting customers. We have an example of this primary
use in a passage of St. Chrysostom (T. IX, p. 443 C), who says of St. Paul :
καὶ οὐδὲ ἐν τῷ κηρύττειν τῆς τέχνης ἀπέστη, ἀλλὰ καὶ τότε δέρματα ἔρραπτε, καὶ
ἐργαστηρίου προειστήκει. Of course it is a rhetorical flourish to say that Paul
stood before the workshop ; but less so than if we were to understand the phrase
(as St. Chrysostom's translators have done) of his being the manager or fore-
man of a tent-manufactory. However, there is *one* kind of occupation (τῶν ἐπὶ
μισθῷ πωλουσῶν τὰ Ἀφροδίτης) to which the word has always been applicable
in its literal sense ; which is sufficiently indicated by the well-known phrases
προεστηκέναι οἰκήματος, τέγους, or simply προεστηκέναι, *prostare.* Thus Xenoph.
Ephes. V. 7 : ὁ δὲ πορνόβοσκος ... ἠνάγκασεν αὐτὴν οἰκήματος προεστάναι· καὶ
δὴ ... ἦγεν ὡς προστησομένην τέγους. S. Chrysost. T. II, p. 559 D : τὰς ἀπὸ
τοῦ τέγους γυναῖκας ἀναστήσας ἀπὸ τῶν οἰκημάτων ἐν οἷς προειστήκεσαν. T. X,
p. 154 E : καὶ γὰρ πάσης πόρνης αἰσχρότερον προειστήκει ἡ ἡμετέρα φύσις.
Macrob. Somn. Scip. I. 2 : "Visas sibi esse Eleusinias Deas habitu meretricio
ante lupanar ludere *prostantes.*" From this primary meaning is naturally
derived that of *exercising a calling* or *profession,* whether *discreditable,* as Plut.
Vit. Pericl. XXIV : καίπερ οὐ κοσμίου προεστῶσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ
παιδίσκας ἑταιρούσας τρέφουσαν. Julian. Ep. XLIX : ἢ τέχνης τινὸς καὶ ἐργα-
σίας αἰσχρᾶς καὶ ἐπονειδίστου προΐστασθαι ; or *respectable,* as προΐστασθαι ῥητο-
ρικῆς, ἰατρικῆς etc. Hence, by an easy transition, we arrive at the general
meaning of *conducting* or *managing any matter of business ;* as Stob. Flor. T.
CXVI. 49 : οὔτε μὴν ἀρχῆς οἷός τε ἐστὶ προΐστασθαι (ὁ γέρων). Dion. Hal.
Ant. III. 36 : ἐμέμφετο δὲ τοὺς κακῶς προϊσταμένους τῶν ἰδίων [κτημάτων], ὡς
οὐ βεβαίους πολίτας. V. 17 : ἐάν τε πολέμων ἡγεμονίας λαβόντες, ἐάν τε πολι-
τικῶν ἔργων προστασίας. Xenoph. Mem. III. 2, 2 : οὐκ εἰ μόνον τοῦ ἑαυτοῦ
βίου καλῶς προεστήκοι. There is, therefore, no objection, as far as προΐστασθαι
is concerned, to either of the proposed interpretations.

The advocates of *honest trades* or *occupations* insist strongly on the context
in both places : in the former ταῦτά ἐστι καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις ; in
the latter, εἰς τὰς ἀναγκαίας χρείας ; but these are general expressions, which
are capable of being so explained as to suit either interpretation. Even if
honest trades were intended, the "necessary uses" may still be those of the
Church, not of the individual, especially when it is added, "that they be not
unfruitful," that is, "that they may bring forth fruit unto God" (Rom. vii. 4).

But the true solution of the question turns upon another point, namely, what is the idea most naturally suggested by the words καλῶν ἔργων? Can any instance be found of καλὰ ἔργα being said of *honest occupations* or *crafts*, δίκαιοι πόνοι, as St. Chrysostom invariably calls them? The example adduced from 1 Tim. iii. 1, where the office of a bishop is said to be a καλὸν ἔργον, rather tells the other way, since it would be absurd to say that if a man aspires to such an office, he desires an *honest occupation*. Again we ask, what are καλὰ ἔργα in the common acceptation of the term? For an answer to this we need go no further than the pastoral epistles. Thus 1 Tim. v. 10, a widow should be ἐν ἔργοις καλοῖς μαρτυρουμένη; vi. 8, the rich are to be exhorted to be rich ἐν ἔργοις καλοῖς; and Titus (ii. 7) is to shew himself τύπον καλῶν ἔργων. These examples are sufficient to shew St. Paul's practice in the use of this phrase, from which it is incredible that he should have departed in the two instances before us. By way of corollary I add the following from classical sources. Plut. Vit. Pelop. XIX: οὕτως ᾤετο τοὺς ἀγαθούς, ζῆλον ἀλλήλοις καλῶν ἔργων ἐνιέντας, ὠφελιμωτάτους εἰς κοινὸν ἔργον εἶναι καὶ προθυμοτάτους. Id. Vit. Mar. IX: ἅτε δὴ μηδ' αὐτοὺς δι' εὐγένειαν, ἀλλ' ἀπ' ἀρετῆς καὶ καλῶν ἔργων ἐνδόξους γενομένους. Id. Vit. Alex. XXXIV: οὕτω τις εὐμενὴς ἦν πρὸς ἅπασαν ἀρετήν, καὶ καλῶν ἔργων φύλαξ καὶ οἰκεῖος. Diod. Sic. T. X, p. 196, ed. Bip.: τῶν καλῶν ἔργων ὀρεχθείς. Isocr. ad Demon. 48: μάλιστα δ' ἂν παροξυνθείης ὀρεχθῆναι τῶν καλῶν ἔργων, εἰ καταμάθοις ὅτι καὶ τὰς ἡδονὰς ἐκ τούτων μάλιστα γνησίους ἔχομεν.

HEBREWS.

Chap. I, v. 6: ὅταν δὲ πάλιν εἰσαγάγῃ. A. V. "And again, when he bringeth in." R. V. "And when he again bringeth in." The *supposed* transposition of πάλιν may easily be avoided, in reading the Greek by making a slight pause after πάλιν, so as to separate it from εἰσαγάγῃ; and in English by a slight correction of the A. V. "And when, again, he bringeth in." Dean Alford claims St. Chrysostom in favour of the construction πάλιν εἰσαγάγῃ; but I can find nothing in that author to justify the assertion. He speaks of one εἰσαγωγή, and only one; εἰσαγωγὴν ταύτην λέγων, τὴν τῆς σαρκὸς ἀνάληψιν.

And further on: "If he was in the world, and the world was made by him, as St. John says, πῶς ἑτέρως εἰσάγεται, ἀλλ' ἢ ἐν σαρκί;" One would also have expected, if a *second* εἰσαγωγή were intended, that some mention would have been made of a *previous* one, of which there is not the slightest hint, and the reader is left to speculate upon the time and manner of these two introductions without any assistance from the context.

IV. 2: A. V. "Not being mixed with faith (μὴ συγκεκραμένος τῇ πίστει) in them that heard it. Or, *because they were not united by faith* (μὴ συγκεκερασμένους τῇ π.) *to* (R. V. with) *them that heard it.*" The latter reading and version is that adopted by R. V. The Syriac Peschito certainly read συγκεκραμένος, but it is disputed which of the two *constructions* of this word can lay claim to its authority.

Dean Alford gives as the sense of this version: *quoniam non commixtus erat per fidem cum iis qui eam audierant.* On the other hand, the Latin version of Schaaf's Syriac N. T. has: *quia non contemperabatur cum fide illis qui audiverunt ipsum.* Which is right? The words are ܡܛܠ ܕܠܐ ܡܡܙܓܐ ܗܘܐ ܒܗܝܡܢܘܬܐ ܠܗܢܘܢ ܕܫܡܥܘ. We have therefore to enquire, what is the construction of ܡܙܓ, ἐκέρασε, when one thing is mixed with another. A good example is 2 Macc. xv. 40: οἶνος ὕδατι συγκερασθείς, for which the Syriac is ܐܝܟ ܚܡܪܐ ܕܡܡܙܓ ܒܡܝܐ. In the LXX version of Dan. ii. 43 for συγκραθῆναι τῷ ὀστράκῳ the Syriac is ܢܬܚܠܛܘܢ ܥܡ ܚܤܦܐ. The same two-fold construction with ܒ and ܥܡ (but more frequently with the former) is found with ܚܠܛ, ἔμιξε (see Payne Smith's *Thes. Syr.* s. v.). On the other hand, in Apoc. xviii. 6, for κεράσατε αὐτῇ διπλοῦν we have ܡܙܘܓܘ ܠܗ ܥܠ ܚܕ ܬܪܝܢ, where ܠܗ indicates the *dativus commodi* (αὐτῇ), as ܠܗܢܘܢ in our text. The Peschito, therefore, is rightly rendered by Schaaf, and is in favour of A. V.

VIII. 1: κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις. A. V. "Now of the things which we have spoken, *this is* the sum." R. V. "Now in the things which we are saying the chief point is this." The A. V. exactly represents the formula used by Isocrates (Nicocl. p. 39 D) in summing up his preceding discourse: κεφάλαιον δὲ τῶν εἰρημένων, which resembles that of the Apostle in its construction *per asyndeton*, but differs in other particulars. Nearer to our text, and, perhaps, modelled upon it, is the following from St. Basil (T. II, p. 7 E):

κεφάλαιον δὲ ἐπὶ τοῖς εἰρημένοις· ὁ κύριος ἡμῶν νηστείᾳ τὴν σάρκα, ἣν ὑπὲρ ἡμῶν ἀνέλαβεν, ὀχυρώσας, κ.τ.λ. ; where, however, he is not summarizing his former arguments, but introducing, by this formula, a new and stronger reason, drawn from the example of our Lord himself. By ἐπὶ τοῖς εἰρημένοις, therefore, in St. Basil, we must understand "besides what has been said" (as Luke xvi. 26: ἐπὶ πᾶσι δὲ τούτοις); and by κεφάλαιον, not the *sum*, but the *main point*, *palmarium argumentum*, as in Thucyd. VI. 16: λέγοντες ἄλλα τε πολλά, καὶ κεφάλαιον· εἰ Συρακόσιοι ... τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσι, κίνδυνον εἶναι κ.τ.λ. Returning to the text, there might seem to be a difficulty in the use of the *present* participle, ἐπὶ τοῖς λεγομένοις ; which, however, may easily be explained by the consideration that the discourse is continuous, and that what the writer had said just before, he might be considered as still saying. Compare Acts xxvii. 11: τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. Job xli. 11 (Heb. 9): οὐχ ἑώρακας αὐτόν, οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας. We would, therefore, render the whole passage thus: "Now to crown (Or, *sum up*) our present discourse: We have such a high priest" &c.

IX. 1: τό τε ἅγιον κοσμικόν. A. V. "And a worldly sanctuary." The absence of the article before κοσμικόν was a stumbling-block to Bishop Middleton, who having discovered [1] in a certain Rabbinical writing the word קוזמיקון meaning (it would appear) "a woman's toilet" (*mundus muliebris*), hastily imported this exotic use of the word into the Greek Testament, in the general sense of "furniture." What is still more surprising, this bold innovation has been endorsed by Professor Scholefield (*Hints* &c., p. 99) who settles the matter in a very few words: "Both ἅγιον and κοσμικόν being adjectives, one of them must be taken substantively ; and the position of the article determines that that one must be κοσμικόν." But, surely, in such a case the better plan is to enquire, whether either and which of the two adjectives is commonly used as a substantive ; and the result would be wholly in favour of ἅγιον (Joseph. Ant. III. 6, 4: ὁ μὲν πᾶς νεὼς ῞ΑΓΙΟΝ καλεῖται) and against κοσμικόν. In fact, even as an adjective, κοσμικόν is never connected with κόσμος, *ornatus*, but always with κόσμος, *mundus*.

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[1] The original discoverer was Schoettgen. *Horae Hebr.* p. 973, from which work, in Hugh James Rose's edition of Middleton, *On the Greek Article*, p. 414, for מיני חכשימין read מיני חכשימין.

The omission of the article will appear to be quite regular, if we consider it to be added ἐπεξηγητικῶς, by way of explanation, τό τε ἅγιον, scilicet κοσμικόν, or τό τε ἅγιον κοσμικὸν ὄν. Out of a number of examples which I had collected for this construction, I select the following in which the article is omitted before this identical adjective: Euseb. de Mart. Pal. IV: πρῶτον μὲν οὖν τῆς Ἑλλήνων παιδείας ἕνεκα ΚΟΣΜΙΚΗΣ.

IX. 11: οὐ ταύτης τῆς κτίσεως. A. V. "Not of this building." R. V. "Not of this creation." By ταύτης I understand *vulgaris, quae vulgo dicitur.* Wet-stein rightly explains: *habitacula super terram in usus hominum ab illis exstructa,* comparing Ch. VIII. 2: σκηνῆς ἣν ἔπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος, in other words, οὐ ταύτης τῆς πήξεως. I have called attention to this use of οὗτος in a note on S. Chrysost. T. VII, p. 876 B. To the examples there given may be added from the same author T. V, p. 208 E: ἐν μὲν οὖν τούτοις τοῖς δικαστηρίοις. Ibid. p. 280 B: εἶχον μὲν γὰρ τὴν δόξαν τὴν παρὰ τοῦ θεοῦ· εἵπετο καὶ αὕτη (*mundana*). T. IX, p. 736 E: λύκοι τούτων πολὺ πικρότεροι. T. XII, p. 213 C: τί ἐστι, τὴν τοὺς θεμελίους ἔχουσαν πόλιν; οὗτοι (*quae apud nos sunt*) γὰρ οὐκ εἰσὶ θεμέλιοι; As this usage seems to have been overlooked by Lexico-graphers, I will add two examples from classical Greek. Stob. Flor. T. XCIII. 1: ψυχὴν ἔχειν δεῖ πλουσίαν· τὰ δὲ χρήματα ΤΑΥΤ' (*quae vulgo appellantur*) ἐστὶν ὄψις. Lucian. Nec. 4: ἀτεχνῶς οὖν ἔπασχον τοῖς νυστάζουσι ΤΟΥΤΟΙΣ ὅμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν. This being understood, there is no occasion to take κτίσις in any other sense than that in which κτί-ζειν is commonly applied to a city (3 Esdr. iv. 53: κτίσαι τὴν πόλιν) or to the tabernacle itself (Lev. xvi. 16: οὕτω ποιήσεις τῇ σκηνῇ τῇ ἐκτισμένῃ αὐτοῖς).

IX. 16, 17: A. V. " For where a testament *is*, there must also of necessity be (Or, *be brought in*) the death of the testator; for a testament *is* of force after men are dead (ἐπὶ νεκροῖς): otherwise it is of no strength at all while the testator liveth." R. V. the same, with a few verbal alterations. We agree with Dean Alford, that "it is quite vain to deny the *testamentary* sense of διαθήκη in this passage." If the question were put to any person of common intelligence, " What document is that, which is of no force at all during the lifetime of the person who executed it?" the answer can only be, " A man's *will* or *testament.*" A covenant is out of the question; partly, because there

must be two parties to it, and also because the validity of a covenant, unless otherwise expressed, depends rather upon the life than the death of the parties; so that, in this case, we should have expected the 17th verse to run thus: διαθήκη γὰρ ἐπὶ ζῶσι βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε τέθνηκεν ὁ διαθέμενος. As to the word itself, it should be observed that διαθήκην διέθετο is generally used in classical Greek of making a testament, not a covenant, which latter is rather συνθήκην συνέθετο[1]. It is true that the LXX for בְּרִית, as between God and man, have invariably put διαθήκη, probably on account of the disparity of the parties to the covenant; but not without a protest from the other Greek translators, as we constantly find in the Hexapla, Οἱ λοιποί· συνθήκην.

Such attempts as that of Prof. Scholefield: "For where a covenant is, there must of necessity be the death of the mediating *sacrifice*. For a covenant is valid over dead *sacrifices*; since it is never of any force while the mediating *sacrifice* continues alive," hardly deserve a serious refutation, especially as the Professor admits that "he must be a man of strong nerve, who feels no difficulty in translating ὁ διαθέμενος in any sense but that of the party who makes the covenant" (or testament).

In any case, there is a little difficulty about the precise meaning of φέρεσθαι. Wetstein explains: "Necesse est afferri testimonia de morte testatoris." Perhaps the idea may be that of being publicly known, carried from mouth to mouth; as in the case of a deceased author's works, of some it is said φέρονται (i.e. from hand to hand), of others οὐ φέρονται, according as they are still extant, or have not come down to us. Compare the Latin *Fertur*, "It is reported."

X. 24: εἰς παροξυσμὸν ἀγάπης. "To provoke unto love." There is no difficulty in the use of παροξύνειν *in bonam partem*, for which the following examples have been adduced. Xenoph. Mem. III. 3, 13: φιλοτιμία ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. Isocr. ad Demon. 48: μάλιστα δ᾽ ἂν παροξυνθείης ὀρεχθῆναι τῶν καλῶν ἔργων. I add Diod. Sic. XVI. 54: μάλιστα δ᾽ αὐτοὺς παρώξυνε προστῆναι τῆς Ἑλλάδος Δημοσθένης ὁ ῥήτωρ. Since παροξύνειν is used by the LXX for "to sharpen" (Deut. xxxii. 41. Prov. xxvii.

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[1] A clear exception to this rule is Aristoph. Av. 439: ἢν μὴ διάθωνταί γ᾽ οἵδε διαθήκην ἐμοί, | ἥνπερ ὁ πίθηκος τῇ γυναικὶ διέθετο, | μήτε δάκνειν τούτους ἐμὲ κ.τ.λ. But this use may generally be distinguished from the other by the mention of *two* parties.

17), we might understand by παροξυσμός the "sharpening," or "quickening" of love; but this does not apply so well to "good works," and the explanation usually given is the better one, namely, that εἰς παροξυσμὸν ἀγάπης is equivalent to εἰς τὸ παροξύνειν (ἀλλήλους) πρὸς ἀγάπην, "to incite, or *provoke* (used in a good sense here and 2 Cor. ix. 2) unto love." The least probable rendering of all is that proposed by a distinguished living prelate, "a paroxysm of love and good works," the English reader knowing but one use of the word *paroxysm*, namely, the sudden and violent exacerbation of a *disease*. And that the Apostle does not contemplate such love as exerts itself by fits and starts, but by a sustained and continued action, is evident from the means suggested to promote it, "Let us consider one another [1]."

X. 27: φοβερὰ δέ τις ἐκδοχὴ κρίσεως. A. V. "But a certain fearful looking for (R. V. expectation) of judgment." Dean Alford denies the meaning of "looking for" attributed to ἐκδοχή, and renders it by "reception" (i.e. *meed, doom*), against the Vulg. *expectatio*, and the Philox. Syriac ܠܣܟܐ (elsewhere interchanged with προσδοκία). And so Hesychius: Ἐκδοχή· προσδοκία; and the use of ἐκδέχεσθαι for ἀναμένειν is undoubted, e.g. John v. 3. Acts xvii. 16. Heb. x. 13. xi. 10. [In the last instance the Dean explains that "the preposition intensifies the expectation;" but how can that be, seeing that δέχομαι is not "to expect" at all?] At all events the meaning of "reception," as equivalent to *meed* or *doom*, is equally unsupported by usage.

X. 35: μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν. A. V. "Cast not away therefore your confidence (R. V. boldness)." The rendering of the Vulgate is *Nolite amittere*, which is the more common meaning of the word, "Lose not, let not go," the opposite of which is κατασχεῖν τὴν π. (Ch. iii. 6). The following (from Wetstein) is strongly in favour of the change: Dio Chrys. Or. XXXIV, p. 425: δέδοικα μὴ τέλεως ἀποβάλητε τὴν παρρησίαν. I add Diod. Sic. XVI. 64: αἱ πόλεις ... ὕστερον ὑπὸ Ἀντιπάτρου καταπολεμηθεῖσαι, τὴν

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[1] The prelate alluded to, on the occasion of his consecrating four churches at once, had let fall the expression, "a paroxysm of building churches," which was mildly censured by the 'Times,' as "somewhat irreverent." Whereupon the Archbishop replies: "If so, what becomes of the 'paroxysm of love and good works' in Heb. x. 24, veiled from the English reader by the paraphrase 'provoking one another'?"

ἡγεμονίαν ἅμα καὶ τὴν ἐλευθερίαν ἀπέβαλον. Dion. Hal. Ant. VIII. 86 : νῦν δὲ τοῦ πλείονος ὀρεγόμενοι, καὶ τὴν ἐκ τῆς προτέρας νίκης δόξαν ἀπέβαλον.

XI. 11 : πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν. A. V. "Through faith also Sara herself received strength to conceive seed." There appear to be several difficulties in these words. (1) Πῶς πίστει ἡ γελάσασα; This objection is noticed by St. Chrysostom, who gets over it by saying that her laughing was through unbelief, but her afterwards denying it was "by faith." (2) The faith of Abraham in believing that a son should be born to him παρὰ καιρὸν ἡλικίας is here entirely passed over, though in Rom. iv. 18 it is particularly dwelt upon, and Sarah is mentioned only for the purpose of setting it off. (3) The καταβολὴ σπέρματος belonged to the *male*. Thus Galen (quoted by Wetstein without a reference): τὸ τοῦ ἄρρενος σπέρμα τὸ καταβαλλόμενον εἰς τὰς μήτρας τοῦ θήλεως ; and Lucian. Amor. 19 (quoted by L. Bos): τοῖς μὲν γὰρ ἄρρεσιν ἰδίας καταβολὰς σπερμάτων χαρισαμένη (ἡ τῶν ὅλων φύσις), τὸ θῆλυ δ᾽ ὥσπερ γονῆς τι δοχεῖον ἀναφήνασα. Hence the Greek commentators are forced to explain καταβολὴ as if it were ὑποδοχή, as St. Chrysostom, εἰς τὸ κατασχεῖν τὸ σπέρμα, εἰς τὴν ὑποδοχὴν δύναμιν ἔλαβεν ; and Oecumenius, ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι παιδοποιὸν σπέρμα.

If we suppose καὶ αὐτὴ Σάρρα to be an interpolation from the margin, the 11th and 12th verses will be continued to Abraham without interruption, and leave nothing to be desired. For though it follows in the T. R. καὶ παρὰ καιρὸν ἡλικίας ἔτεκε, A. V. "and was delivered of a child when she was past age," ἔτεκε is an acknowledged insertion, being wanting in A (B hiat) D[1] and ℵ[1].

XI. 29 : ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι. A. V. " Which the Egyptians assaying to do." 36. ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον. A. V. " Had trial of *cruel* mockings and scourgings." R. V. the same, omitting *cruel*. In both places we should prefer, " had experience of." In v. 29 the antecedent of ἧς is the Red sea ; and the words πεῖραν ἔλαβον τῆς θαλάσσης are intended to state the fact, not merely that they assayed to pass it, but that they *had* woeful and disastrous *experience* of it. So in v. 36, the only distinction between the two cases being that in the first the experience was voluntary, in the second compulsory. The full force of the Greek phrase is best seen by

examples, of which the following (partly from Wetstein) may suffice.
Diod. Sic. XII. 24 : ἵνα μὴ τῆς ὕβρεως λάβῃ πεῖραν, τὴν θυγατέρα ἀπέκτεινεν.
XIII. 52 : παρὸν μηδ' ὅλως ἀτυχίας λαβεῖν πεῖραν. XV. 48 : (ἡ πατρὶς αὐτοῦ)
ἀνδραποδισμοῦ καὶ κατασκαφῆς ἔλαβε πεῖραν. Charit. Aphrod. VIII. 4 : μὴ
λάβῃ δὲ πεῖραν μητρυιᾶς. Plut. Vit. Pomp. LXXIII : ἥττης δὲ καὶ φυγῆς τότε
πρῶτον ἐν γήρᾳ λαμβάνοντα πεῖραν. Pausan. Corinth. 33, 3 : Δημοσθένει δὲ
φυγῆς τε συνέπεσεν ἐν γήρᾳ λαβεῖν πεῖραν. Ach. Tat. VI. 20 : ἀλλ' ἐπειδὴ μὴ
θέλεις ἐραστοῦ μου πεῖραν λαβεῖν, πειράσῃ δεσπότου. Aesop. Fab. CXXXII,
ed. de Fur.: ὁ μῦθος δηλοῖ, ὅτι μάλιστα τοὺς πρώτους δεσπότας τότε ποθοῦσιν οἱ
οἰκέται, ὅταν πεῖραν λάβωσιν ἑτέρων. In the following the same idea is ex-
pressed by a single word, πειραθῆναι. Dio Chrys. Or. III, p. 142 : πολλάκις
δὲ καὶ λιμοῦ καὶ δίψους ἐπειράθησαν. Diod. Sic. T. X, p. 113, ed. Bip.: ἐπειρά-
θησαν τῶν μεγίστων ἀτυχημάτων. Charit. Aphrod. VII. 5 : ὃ μόνον ἔλιπέ μου
ταῖς συμφοραῖς, ἤδη καὶ πολέμου πεπείραμαι. This leads us to offer a specula-
tion on the very difficult word ἐπειράσθησαν, "they were tempted," placed
between two kinds of capital punishment, ἐπρίσθησαν and ἐν φόνῳ μαχαίρας
ἀπέθανον. Dean Alford says : "*If any conjecture is to be made*, I would say
that either the omission, or ἐπρήσθησαν (they were burned) would appear to
me the most probable." But no good writer would have brought two words
hardly distinguishable in sound, ἐπρίσθησαν, ἐπρήσθησαν, into juxta-position;
and the biblical use of ἐπρήσθησαν (Num. v. 27) is something quite different.
It is entirely omitted by the Peschito, and inserted *before* ἐπρίσθησαν by LN,
17. Supposing it to be a gloss which has crept in from the margin, it can
hardly, in its present form, be assigned to any particular word ; but if we
conceive it to have been originally written ἐπειράθησαν, it may then have
been intended to explain πεῖραν ἔλαβον in the same verse.

XII. 23 : πνεύμασι δικαίων τετελειωμένων. A. V. (Ye are come) "to the
spirits of just men made perfect." To avoid ambiguity, a slight change is
necessary ; namely, "to the spirits of just men who have been made perfect."
It is the *just men*, not their *spirits*, that are made perfect, and that not in the
future state, but here on earth, where alone they can be subject to those trials
and conflicts, by the patient endurance of which they are prepared for a higher
state of being.

That the common translation is often misunderstood will be seen by a few

examples. Thus Archbishop Sumner in his *Exposition on Ephesians*, p. 17,
says: "To know them fully . . . will be the high privilege of 'the spirits made
perfect.'" Ibid. p. 11: "The inheritance of the purchased possession, when
'the spirits of just men' will be 'made perfect,' no longer clouded by the
pains and anxieties which attend a fallen state." And Sir Theodore Martin,
in the concluding sentence of his *Life of the Prince Consort*, says of the
heavenly state, "where there is a rest for the weary, and where the spirits
of the just are made perfect."

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J A M E S.

Chap. I, v. 25 : ὁ δὲ παρακύψας εἰς νόμον τέλειον. 1 Pet. i. 12 : εἰς ἃ ἐπιθυ-
μοῦσιν ἄγγελοι παρακύψαι. On the *proper* meaning of παρακύψαι see on Luke
xxiv. 12. When used figuratively, as here, the same idea of "looking in" or
"into" holds good, but without the intensive force which is usually claimed
for it, of "looking closely into" (Alford), *diligenter considerare* (Schleusner),
intentis oculis acerrime contemplari (Elsner). On the contrary, "to peep" or
"look sideways," which is its original meaning, is rather to cast a careless or
hurried glance on anything, than to submit it to close examination; as may
be shewn from the very passage which Elsner appeals to in favour of the
latter view, namely, Lucian. Pisc. 30: κἀπειδὴ μόνον παρέκυψα ἐς τὰ ὑμέτερα,
σὲ μὲν (ὦ Φιλοσοφία) . . . ἐθαύμαζον κ.τ.έ. I add S. Chrysost. T. X, p. 54 D:
αὕτη γὰρ (ἡ ἔξωθεν σοφία) οὐκ ἀφείθη ἔνδον εἰσελθεῖν, καὶ παρακύψαι εἰς τὰ
δεσποτικὰ μυστήρια.

II. 3 : καλῶς, "in a good place." The classical phrase is ἐν καλῷ, as
Alciphr. Ep. III. 20: ἄγει μέ τις λαβὼν εἰς τὸ θέατρον, καθίσας ἐν καλῷ.
Philostr. Her. p. 10: βέλτιον δὲ καὶ ἐν καλῷ τοῦ χωρίου ἱζῆσαι. Aelian. V.
H. II. 13: καὶ γάρ τοι καὶ παρῆν (Socrates) οὐκ ἄλλως οὐδὲ ἐκ τύχης, εἰδὼς δὲ
ὅτι κωμῳδοῦσιν αὐτόν· καὶ δὴ καὶ ἐν καλῷ τοῦ θεάτρου ἐκάθητο.

II. 6 : ἠτιμάσατε τὸν πτωχόν. A. V. "ye have despised the poor." R. V.
"ye have dishonoured the poor man." The former rendering has good

authority in its favour ; e. g. Schol. ad Philostr. Her. p. 420 : ἀτιμάζω τὸ παραβλέπω, τὸ ἄτιμον ἡγοῦμαι. Fragm. Lex. Gr. ap. Hermann. *De Emend. Gr. Gr.* p. 340 : ἀτιμάζω τὸ περιφρονῶ παρὰ Λιβανίῳ· μὴ ἀτίμαζε τὸν γάμον. Compare Lucian. *Nec.* 20 : ΨΗΦΙΣΜΑ. Ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλού-σιοι δρῶσι ... ἁρπάζοντες καὶ βιαζόμενοι καὶ πάντα τρόπον τῶν πενήτων κατα-φρονοῦντες.

II. 15 : τῆς ἐφημέρου τροφῆς, "of daily food." More correctly, "of the day's supply of food," as distinguished from τῆς καθ' ἡμέραν τροφῆς. J. Pollux defines ἐφήμερον to be τὸ εἰς τὴν ἐπιοῦσαν μὴ μένον. Wetstein quotes Aristid. T. II, p. 398 : ἂν δ' αὐτὸς προσαιτῶν, καὶ τῆς ἐφημέρου τροφῆς ἀπορῶν, καὶ βλέπων εἰς β καὶ γ̄ ὀβολούς. Dion. Hal. Ant. VIII. 41 : ἀπῆλθεν ἐκ τῆς οἰκίας μόνος ... ἄδουλος, ἄπορος, οὐδὲ τὴν ἐφήμερον ὁ δύστηνος ἐκ τῶν ἑαυτοῦ χρημάτων τροφὴν (*ne unius quidem diei viaticum*) ἐπαγόμενος. I add Aelian. V. H. III. 29 (probably from some Tragic writer, though Perizonius does not print it as verse) πλάνης, ἄοικος, πατρίδος ἐστερημένος | πτωχός, οὐτείμων, βίον ἔχων [τὸν] ἐφήμερον. Menand. ap. Stob. Flor. T. LIII. 2 : στρατεία δ' οὐ φέρει περιου-σίαν | οὐδεμί', ἐφήμερον δὲ καὶ προπετῆ βίον. S. Chrysost. T. IX, p. 677 B : ἀλλ' ὁ μὲν δεσπότης σου καὶ ἥλιον αὐτῷ ἀνατέλλει, σὺ δὲ καὶ τῆς ἐφημέρου τροφῆς ἀνάξιον αὐτὸν κρίνεις.

III. 3 : ἰδοὺ τῶν ἵππων κ.τ.ε. "Behold, we put bits" &c. For ἰδοὺ (which is unsupported) the MSS. are divided between ἴδε and εἰ δὲ (or rather ΕΙΔΕ), the latter being contained in ABKL and ℵ (with ΕΙΔΕΓΑΡ). Of the versions, the Vulg. has *si autem*, the old Syriac *ecce enim*, and the Philoxenian *ecce*. Modern critics adopt the reading of the principal uncials, and make the apodosis begin from καὶ ὅλον, thus : "But if we put bridles into the horses' mouths, that they may obey us, we turn about their whole body also." This is objectionable for several reasons, especially the insertion of the clause, εἰς τὸ πείθεσθαι ἡμῖν αὐτούς, in presence of which we should rather have expected such an apodosis as this : "in the same manner, when our object is that our own bodies should obey us, let us begin by restraining that member which corresponds to the horses' mouths, namely, the tongue."

It should be borne in mind that ΙΔΕ and ΕΙΔΕ are rather different *spellings* than different *readings*. To take only the Sinaitic MS. : in Luke

xxiii. 15 we have εἰδον for ἰδού; in Luke xxiv. 39 and 1 Joh. iii. 1, εἰδετε for ἴδετε; while in Rom. ii. 17, instead of the old reading ἴδε σὺ 'Ιουδαῖος ἐπονο-μάζῃ most of the uncials have ΕΙΔΕ, which has been (as in this place) assumed to be εἰ δέ, and so introduced into the text, involving it in the same difficulty with regard to an apodosis, as we have seen in St. James.

In this very Epistle (v. 11), εἴδετε (T. R.) is supported by B¹KℵL against ἴδετε, which is found in ABL. In this case, however, εἴδετε, being coupled with ἠκούσατε, is undoubtedly the true reading.

III. 7: δαμάζεται, "is tamed." This meaning more properly belongs to ἡμεροῦται or τιθασεύεται; and perhaps the proposition itself, so stated, over-rates the "taming" power of man. If we substitute "subdued" for "tamed," both objections will be obviated. So the word is rendered Dan. ii. 40: ὁ σίδηρος δαμάζει πάντα, "iron subdues all things." For the sentiment we may compare a beautiful fragment of the Aeolus of Euripides, preserved by Plutarch, T. II, p. 959:

> ἦ βραχύ τοι σθένος ἀνέρος·
> ἀλλὰ ποικιλίᾳ πραπίδων
> δαμᾷ φῦλα πόντου,
> χθονίων τ' ἀερίων τε παιδεύματα.

IV. 9: εἰς κατήφειαν, "to heaviness." But "heaviness" (λύπη Rom. ix. 2. 2 Cor. ii. 1), we know, is "in the heart of a man;" and it is the outward expression of it in the countenance, "gloominess," which is indicated by this word, as will appear from the following examples. Plut. Vit. Pelop. XXXIII: σιγὴν δὲ καὶ κατήφειαν εἶναι τοῦ στρατοπέδου παντός (on the death of Pelopidas). Dion. Hal. Ant. X. 59: εἰς πολλὴν ἦλθε δυσθυμίαν καὶ κατήφειαν (despondency and dejection). Charit. Aphrod. VI. 8: πρὸς δὲ τὴν φήμην κατήφεια πᾶσαν ἔσχε Βαβυλῶνα (these tidings cast a gloom over the whole city).

IV. 11: μὴ καταλαλεῖτε ἀλλήλων. A.V. "Speak not evil one of another." R.V. "Speak not against one another." On behalf of the former it may be urged, that to "speak against another" may be said of open accusations; whereas καταλαλεῖν is defined to be τὸ εἰς ἀπόντα ὑπό τινων βλασφημεῖν, and κατάλαλοι are οἱ διαβολαῖς κατὰ τῶν ἀπόντων ἀδεῶς κεχρημένοι. Hence κατα-

λαλιαί is rightly rendered "evil-speakings," 2 Cor. xii. 20. 1 Pet. ii. 1 ; and κατάλαλοι "backbiters" Rom. i. 30.

I. PETER.

Chap. II, v. 5 : οἰκοδομεῖσθε.   A. V. "are built up.   Or, *be ye built up.*" Dean Alford decides for the imperative, "*against* the Peschito Syriac (Etheridge : ' you also as living stones are builded') but *with* the same version (as commonly quoted)." The Syriac is ܐ̈ܒܢܐ. ܘܟܘ ܗܘܝܬܘܢ ܒܢܝܢ, *aedificamini, et estote templa spiritualia.*   Etheridge's translation would require ܐܬܒܢܝܘ.

IV. 12 : μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ. A. V. "Think it not strange concerning the fiery trial which is to try you." R. V. ... "concerning the fiery trial among you, which cometh upon you to prove you."   A better order would seem to be : τῇ πυρώσει (τῇ) γινομένῃ ἐν ὑμῖν πρὸς πειρασμὸν ὑμῖν (ὑμῶν).   "Be not surprised at the fiery trial which is taking place among you for to prove you."   On v. 9 ἡ ἀγάπη καλύπτει κ.τ.ἑ. I compare Prov. x. 12 : Ἀ. Θ. καὶ ἐπὶ πάσας ἀθεσίας καλύπτει ἀγάπη.   Stob. Flor. T. XXXVII. 27 : ΣΩΚΡΑΤΟΥΣ. Ἡ μὲν ἐσθὴς τὴν ἀρρυθμίαν, ἡ δὲ εὔνοια τὴν ἁμαρτίαν περιστέλλει (Hesych. Περιστέλλει· καλύπτει).

II. PETER.

Chap. I, v. 1 : τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν.   A. V. "To them that have obtained like precious faith with us."   R. V. agrees, with "a like" for "like," and in marg. "Gr. *an equally precious.*"   Alford : "of equal value."   All these renderings suppose that ἰσότιμος is a derivative of τιμή in the sense of *pretium*, like πολύτιμος, whereas both ἰσότιμος and ὁμότιμος *invariably* borrow their meaning from τιμή, *honor.*   In ἰσότιμος the emphatic idea is *equality.* Ἰσοτιμία is properly *aequalitas honoris,* but comes to be used for *equality* in general, *par conditio et jus.*   Wetstein quotes from Joseph. Ant. XII. 3, 1 : ἐν αὐτῇ τῇ μητροπόλει Ἀντιοχείᾳ πολιτείας αὐτοῖς (Judaeos) ἠξίωσε, καὶ τοῖς ἐνοι-

κισθεῖσιν ἰσοτίμους ἀπέδειξε Μακεδόσι καὶ Ἕλλησι. On 1 Cor. vii. 4: ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, St. Chrysostom's reflexion is: πολλὴ ἡ ἰσοτιμία, καὶ οὐδεμία πλεονεξία; and on Luke ii. 26: καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος, he remarks: ὁρᾷς τοῦ πνεύματος τὸ ἰσότιμον; ὥσπερ γὰρ ὁ θεὸς χρᾷ, οὕτω καὶ τὸ πνεῦμα τὸ ἅγιον. This being the only recognized meaning of the word, we must render, "to those who have obtained an equal faith with us," understanding by "equal," *equally privileged,* a faith which puts them on an equality with us, whether *us,* the Apostles, or, if addressed to Gentiles, *us* Jews. In the latter case, there seems to be an allusion to St. Peter's action in the admission of the Gentiles to the privileges of the Gospel. See Acts xi. 17. xv. 9.

I. 12 : διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων. The reading of the uncials ABCℵ is διὸ μελλήσω, which R. V. renders "I shall be ready," and Alford "I will be sure"; but no example of any such use of μελλήσω is forthcoming. The Vulg. *incipiam* is open to the same objection. I think it not improbable that St. Peter wrote διὸ μελήσω, "I will take care," a rare, but not unexampled construction for διὸ μελήσει μοι. The reading μελλήσω would then be a very common clerical error, and that of KL, οὐκ ἀμελήσω, a correction either for the unusual personal form μελήσω, or for the unintelligible μελλήσω, "I will delay." There is the same confusion about this word in the Greek Lexicographers. Thus Suidas has, correctly: Μελήσω· σπουδάσω, φροντίσω; but Hesychius: Μελλήσω· σπουδάσω ἢ ὑπερθῶμαι, and Photius: Μελλήσω· σπουδάσω, φροντίσω.

I. 19 : καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον. A. V. "We have also a more sure word of prophecy." R. V. "And we have the word of prophecy *made* more sure." Wetstein's explanation (from the Greek expositors) seems to agree with this: "Sermo propheticus nunc firmior est, postquam eventu comprobatus fuit, quam ante eventum." But as the phrase itself has not yet been illustrated from Greek authors, the following examples may be compared. Charit. Aphrod. III. 9 : κἀγὼ βεβαιότερον ἔσχον τὸ θαρρεῖν. Chaeremon ap. Stob. Flor. T. LXXIX. 31 : βεβαιοτέραν ἔχε τὴν φιλίαν πρὸς τοὺς γονεῖς. Isocr. ad Demon. p. 10 A : ὥστε σοι συμβήσεται παρά τε τῷ πλήθει μᾶλλον εὐδοκιμεῖν, καὶ τὴν παρ' ἐκείνων (τῶν βασιλέων) εὔνοιαν βεβαιοτέραν ἔχειν. These instances

are in favour of construing βεβαιότερον in the text as an adjective; but if we should prefer to take it as an adverb, we may do so without any perceptible alteration in the sense. At least the distinction taken by Dean Alford between the adjective, "we possess a thing more secure," and the adverb, "we hold it faster," is not borne out by the following examples of the latter construction. Demosth. p. 99, 29: οἶδε γὰρ ἀκριβῶς ὅτι οὐδ᾽ ἂν πάντων τῶν ἄλλων γένηται κύριος, οὐδὲν ἔστ᾽ αὐτῷ βεβαίως ἔχειν, ἕως ἂν ὑμεῖς δημοκρατῆσθε. Stob. Flor. T. CV. 55: εἰ δέ τις ὑπείληφε βεβαίως ἔχειν τὸν πλοῦτον. Dion. Hal. Ant. XI. 40: ὧν ὑμῖν οὐδὲν ἔξεστι βεβαίως ἔχειν, ἕως ἂν ὑπὸ τῶν δέκα τυραννῆσθε.

II. 4: σειραῖς ζόφου, "into chains of darkness." For σειραῖς (Vulg. rudentibus, Pesch. ܒܫܫܠܬܐ, Philox. ܣܝܪܣ (= σειρες i.e. σειραις)) the uncials ABCℵ read σειροῖς, from σειρός, σιρός, or σιρρός, "a pit," or "excavation," properly for the storage of grain, as Demosth. p. 100, 28: ἀλλὰ ταῦτα μὲν ἐάσειν ὑμᾶς ἔχειν, ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν τοῖς Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν; where the Scholiast: τοὺς θησαυροὺς καὶ τὰ ὀρύγματα, ἐν οἷς κατετίθεντο τὰ σπέρματα, σιροὺς ἐκάλουν οἱ Θρᾷκες καὶ οἱ Λιβύες. Philo de Tel. Constr. p. 86: τὰς δὲ κριθὰς δεῖ καὶ τοὺς πυροὺς ὡς βέλτιστα καθάραντας, καὶ σειροὺς ὡς βαθυτάτους ὑπαιθρίους ὀρύξαντας κ.τ.ἑ. And J. Pollux joins κατάγειοι οἰκήσεις, καὶ σειροί, καὶ φρέατα, καὶ λάκκοι. Dean Alford wrongly translates "dens," and says: "The word is used for a *wolf's den* by Longus, I. 11: but he can never have read the passage, in which the method of trapping a she-wolf is thus described: συνελθόντες οὖν οἱ κωμῆται νύκτωρ, σιρροὺς ὀρύττουσι τὸ εὖρος ὀργυιᾶς, τὸ βάθος, τεσσάρων . . . ξύλα δὲ ξηρὰ μακρὰ τείναντες ὑπὲρ τοῦ χάσματος, τὸ περιττὸν τοῦ χώματος κατέπασαν κ.τ.ἑ.

II. 7: βλέμματι καὶ ἀκοῇ, "in seeing and hearing." This seems to be the only admissible interpretation, though quite at variance with the use of βλέμμα in good writers. Thus Demosthenes joins τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, and for epithets we find βλέμμα κατεσταλμένον, μειλίχιον, δριμύ, ἥμερον, φαιδρόν. St. Peter should have written either ὁράσει καὶ ἀκοῇ, or βλέπων καὶ ἀκούων.

II. 9: ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν. A.V. "And to reserve the unjust unto the day of judgment to be punished." R.V. "And to

keep the unrighteous under punishment unto the day of judgment." And so Dean Alford explains: "Actually in a penal state, and awaiting their final punishment." But if they are "reserved unto the day of judgment," it seems paradoxical to say that they are punished in the meantime; and v. 4, which is usually appealed to in defence of this paradox, only speaks of their *detention in prison* till the time of trial, an arrangement which is in accordance with the administration of justice amongst ourselves. The solution of the difficulty seems to be the same which Dean Alford himself has recourse to in another place (Ch. iii. 11 : τούτων πάντων λυομένων, "seeing that all these things are to be dissolved"), namely, that the present participle implies *destiny*. So, at least, the Vulg. understood its force in both texts—"iniquos vero in diem judicii reservare *cruciandos*"—"cum igitur haec omnia *dissolvenda* sint." I compare Diod. Sic. XII. 17, where Charondas is said to have made a law that any person proposing to amend an existing law, should come forward with a halter round his neck, and so continue ἄχρις ἂν ὅτου τὴν κρίσιν ὁ δῆμος περὶ τοῦ διορθουμένου νόμου (the law to be amended) ποιήσηται.

III. 8 : ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς. A. V. "Be not ignorant of this one thing." R. V. "Forget not this one thing." The very common formula, μηδὲ τοῦθ' ὑμᾶς λανθανέτω, is not one of reminding the hearers of something they knew already, but serves as an introduction to a new topic, to which the orator is desirous to call their attention : literally, "let it not escape your notice." The A. V. therefore seems here preferable to the corrected rendering.

I. JOHN.

Chap. III, v. 20 : ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς κ.τ.έ. The difficulty is in the second ὅτι, which is ignored by the Vulgate and A. V. The Revisers (after Hoogeveen, *De Partic.* p. 589 ed. Schütz. and others) point ὅ,τι ἐὰν in the first clause, which they join with the preceding verse : "and shall assure our heart before him, whereinsoever our heart condemn us; because God" &c. But this is quite inadmissible, since nothing can be plainer than that ἐὰν καταγινώσκῃ (v. 20) and ἐὰν μὴ καταγινώσκῃ

(v. 21) are both *in protasi*, and in strict correlation with each other. Dean Alford suggests an ellipsis of the verb substantive before the second ὅτι, and would translate: "Because if our heart condemn us, (it is) because God" &c. He instances such cases as εἴ τις ἐν Χριστῷ, (he is) καινὴ κτίσις, which are quite dissimilar; but the following from St. Chrysostom (T. X, p. 122 B) fully bears out this construction: Ὁ ζυγός μου χρηστὸς κ.τ.ἑ. εἰ δὲ οὐκ αἰσθάνῃ τῆς κουφότητος, ΟΤΙ προθυμίαν ἐρρωμένην οὐκ ἔχεις; where I have expunged δῆλον before ὅτι on the authority of three out of four MSS. collated for these Homilies, the fourth, with the old Latin version, for ὅτι προθυμίαν reading μὴ θαυμάσῃς· προθυμίαν γάρ. In my note on that place I have pointed out that the ellipsis is not of δῆλον, but of τὸ αἴτιον, *causa est, quia*. So in the present instance we might translate: "For if our heart condemn us, (the reason is) because God is greater" &c., were it not for the difficulty of explaining how the fact of God's being greater than our heart can be a valid reason for our heart condemning us. I would, therefore, take the second ὅτι for *quod*, not *quia*, and suppose an ellipsis of δῆλον, as in 1 Tim. vi. 7, where see note.

J U D E.

Ver. 9: οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας. Comparing this text with 2 Pet. ii. 11: οὐ φέρουσι κατ᾽ αὐτῶν βλάσφημον κρίσιν, all our English translators have arrived at the same conclusion, that Michael the archangel "durst not bring a railing accusation" against the devil on the occasion alluded to. Even Dean Alford, whose antipathy to "silly hendiadyses" and "wretched adjectival renderings" is so marked, is here forced to give way, explaining κρίσιν βλασφημίας to be "a sentence savouring of, or belonging to, blasphemy, *a railing accusation*," adding (against Calovius, who translates "ultionem de blasphemia sumere") that "the blasphemy is not one spoken *by*, but *against* the devil." But if (as the Dean justly observes with reference to σπιλάδες (v. 12) and σπῖλοι (2 Pet. ii. 13)) "each passage must stand on its own ground," we have only to enquire what is the meaning conveyed by the Greek phrase ἐπενεγκεῖν κρίσιν (αἰτίαν, δίκην) τινι (κατά τινος). This is, undoubtedly, "to bring an accusation, or lay an information, against any one."

Compare (besides Acts xxv. 18) the following examples, furnished by a single Greek author. Diod. Sic. XVI. 29 : (Θηβαῖοι) δίκην ἐπήνεγκαν εἰς Ἀμφικτύονας κατὰ τῶν Σπαρτιατῶν (laying the damages at 500 talents). XX. 10 : καὶ κρίσεις ἀδίκους ἐπιφέροντες διὰ τὸν φθόνον, τιμωρίαις περιβάλλουσι. 62 : ὁ δὲ φοβηθεὶς τὰς ἐπιφερομένας εὐθύνας καὶ κρίσεις, ἀπεχώρησεν εἰς τὴν Γέλαν. Id. T. X, p. 171, ed. Bip. : οἱ καθυβρισθέντες ἐπήνεγκαν κρίσιν τῷ Σατουρνίνῳ περὶ τῆς εἰς αὐτοὺς ὕβρεως. In the last case the accusation might be described as a κρίσις ὕβρεως ; here it is a κρίσις βλασφημίας. To understand wherein the " blasphemy " consisted, we should have to enter into the fruitless enquiry, which, among the various traditions relating to this subject, was the one followed by the Writer of this Epistle. Several of these are to be found in Cramer's Catena, as, for instance, that the devil claimed the body as being *lord of matter* (ὅτι ἐμὸν τὸ σῶμα, ὡς τῆς ὕλης δεσπόζοντι) ; that he charged Moses with being a murderer, because he slew the Egyptian &c. We have said enough to show that the literal rendering, " durst not bring against him an accusation of blasphemy," is the true one ; and that instead of bringing St. Jude's phraseology into conformity with St. Peter's, it would be better to explain βλάσφημον κρίσιν in the sense which we have now asserted for κρίσιν βλασφημίας.

CORRIGENDUM.

Page 57, note, last line but one, for " ecclesiasticae " read " ecclesiastici."

By the same author.

I. Otium Norvicense, sive Tentamen de Reliquiis Aquilae, Sym-
   machi et Theodotionis e lingua Syriaca in Graecam convertendis.   Con-
   scripsit Fridericus Field, AA.M., Ecclesiae Nativitatis B.V.M. de Reepham
   in agro Norfolc. nuper Rector, Coll. SS. Trin. Cantab. olim Socius.
   Oxon. 1864.

II. Otium Norvicense, Pars altera.   Tentamen de quibusdam
    vocabulis Syro-graecis in R. Payne Smith, S.T.P., Thesauri Syriaci fasci-
    culis I–III reconditis.   Conscripsit F. Field, AA.M., LL.D., Coll. SS.
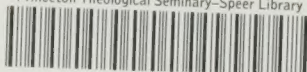   Trin. Cantab. honoris causa Socius.   Oxon. 1876.

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